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FRANKFURT A.M
GESCHENK DER
NOTGEMEINSCHAFT
DER DEUTSCHEN
WISSENSCHAFT

MODERN JUDAISM.

Qui Religionem Talmudicam, seu PRÆSENTEM JUDAISMUM, eam esse, quæ in Lege et Prophetis enarratur, putat, is hisce in rebus hospes est.

Owen Theolog. Lib. v. Digr. iv.

MODERN JUDAISM:

OR,

A BRIEF ACCOUNT OF THE
OPINIONS, TRADITIONS, RITES, AND CEREMONIES
OF THE JEWS IN MODERN TIMES:

BY JOHN ALLEN.

SECOND EDITION: REVISED AND CORRECTED.

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MDCCCXXX.

1830

STADTBIBLIOTHEK
FRANKFURT A/M

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THAMES DITTON.

בית הספרים הלאומי
והאוניברסיטאי
ירושלים

TO
THE REVEREND
JOHN COLLIER JONES, D. D.,
RECTOR OF EXETER COLLEGE, OXFORD,
AND
VICE-CHANCELLOR OF THE UNIVERSITY;
IN REMEMBRANCE
OF THE AMIABLE QUALITIES
OF MIND AND HEART,
DISPLAYED BY HIM IN EARLY YOUTH,
WHEN THEY WERE
HARMONIOUSLY AND HAPPILY ASSOCIATED,
FOR SUCCESSIVE MONTHS AND YEARS,
IN THE SAME STUDIES
OF THE SAME GRAMMAR SCHOOL;
AND
OF THE TALENTS, HABITS, AND ATTAINMENTS,
WHICH THEN GAVE PROMISE OF FUTURE EMINENCE;
THIS WORK
IS RESPECTFULLY AND AFFECTIONATELY INSCRIBED
BY

THE AUTHOR.

April 20th, 1830.

בית הספרים הלאומי
והאוניברסיטאי
ירושלים

PREFACE.

THE Jewish history has judiciously been divided into two grand periods; the former period reaching from Abraham to Christ, the latter including all the time that has passed since: and the Jews living in these two periods have respectively been distinguished as *ancient* and *modern.*[1]

Judaism requires the same distinction. ***Ancient Judaism*** may be defined as the system of doctrines and rites taught and prescribed in the Old Testament; which were retained, though amidst much general corruption, till the time of Christ. ***Modern Judaism*** comprehends the Opinions, Traditions, Rites, and Ceremonies, which began to be received and practised before the destruction of the second temple, were afterwards enlarged and embodied in the Cabbalistic and Talmudic writings, and have been professed and followed by the great body of the Jewish people, without any material alteration, down to the present day. To collect information respecting this system, and to exhibit it to the public in a compendious form, has been the design of the Author in the following work. He is not acquainted with any other work on this subject, uniting the comprehension of plan and conciseness of detail which he proposed to himself. How far his attempt has succeeded, others must determine.

---

[1] '—— *modernos* Judæos à *veteribus* ita discernimus, ut *veterum* 'ætatem inde ab Abrahamo usque ad adventum Christi deducamus: '*modernorum* inde à Christi adventu ——.' Jo. Ben. Carpzovii Introduct. in Theol. Jud. c. ii. s. 3.

In procuring materials from every source within his reach, in separating the correct from the erroneous, and in selecting and arranging the most interesting and important particulars, he has spared neither time nor labour. For most of his statements he has referred to written authorities: in the few accounts communicated from oral information, he has been careful to satisfy himself of their authenticity: and of some of the circumstances which he has described, he has, in more instances than he has thought necessary to mention, been an eye and ear witness.

Most of the works cited in the notes, are referred to as authorities for the statements contained in the text: some of them furnish details which the limits of the present volume would not allow to be included: and others give accounts and representations which the Author thought he had reason to reject, or maintain opinions from which he felt himself obliged to dissent. These references are inserted for the sake of those readers who may have inclination and opportunity for further inquiries into these subjects.

The Author is not uninformed that within the last few years infidelity has gained some converts among the Jews, especially in Prussia; and that some members of the synagogue evince as little veneration for Moses as for Christ. But these are inconsiderable exceptions to the great body of their nation. He is also aware that the Israelites convened at Paris in the year 1806, commonly called the Parisian Sanhedrim, in their answers to the questions proposed by the French Government, professed principles at variance, in a few points, with the statements of Jewish opinions given in the following pages. But he regards the transactions connected with that assembly as the mere effects of state policy on the one hand and of temporizing servility on the other, and therefore unworthy of being taken into the account.

The plan of this work not being polemical, the Author has refrained, as far as possible, from discussions of theological doctrines, or questions at issue between Jews and Christians: but he has not been able to avoid some disquisitions which may be considered as controversial. These however will be found to relate, chiefly if not entirely, to matters of historical credibility or incredibility; such as, the pretensions of the Jews respecting their oral law. Impartiality appeared to require that their own account of it should be submitted to the reader; and truth called for an examination of its claims and an exposure of their futility. In the notes, he has sometimes indulged a latitude of remark, which, if not allowed to be strictly within the limits of his plan, he hopes will at least be excused as pardonable digression.

A firm believer in Christianity himself, the Author cannot but contemplate Modern Judaism as an awful delusion. The predictions of the prophets appear to him to be strikingly fulfilled, not only in the dispersion, sufferings, and preservation of the Jews, but also in the moral darkness which has enveloped their minds, the errors which have infatuated their hearts, ever since they shut their eyes to the day-spring from on high, and rejected the wisdom of God.

But while he would disclaim the idea of neutrality, he has studied to be impartial; neither to extenuate nor to exaggerate, but to describe things as they are. The cause of Christianity neither needs nor sanctions the least misrepresentation of its bitterest opponents. If the censures occasionally expressed or implied in the course of the work, seem to any readers at all inconsistent with a profession of impartiality, they are requested to consider how difficult it is to speak of things frivolous and odious, absurd and profane, without employing any terms expressive of ridicule or disgust, contempt or abhorrence. Whatever may have been introduced like personal reflection, whether general or individual, is directed exclusively against the *rabbies;* many of whom the Author cannot but regard as corrupt seducers of their brethren, as contrivers and promoters, rather than victims, of the popular deception.

But whatever contempt or abhorrence the Author feels for errors or frauds which appear to him contemptible or detestable, he neither feels, nor has ever felt, such sentiments towards the Jewish *people.* He has the satisfaction of remembering that he has always disapproved and condemned the insults and injuries committed against them by multitudes bearing the christian name. Blest with a Father whose good sense and piety raised *him* above this vulgar error, the Author's earliest impressions respecting this people were those of benevolence, pity, and veneration: benevolence, due to all the descendants of our common father; pity, excited by the moral degradation of their present condition; veneration, inspired by the miracles of their ancient history and the prophetic visions of their future glory.

Soon may the dawn of that glory break forth upon the world. Soon may they acknowledge the true Messiah whom their fathers crucified. Then will the accounts of reveries and superstitions of which so much of this volume consists, be changed from descriptions of living error to memorials of a delusion for ever past away.

LONDON,
August 29, 1816.

PREFACE TO THE SECOND EDITION.

The acceptance of this portraiture of Modern Judaism by the public, has proved that the Author was correct in regarding it as a desideratum in our literature. And the concurrent testimonies of the Critical Journals and other high literary authorities, in approbation of its execution, have afforded him much satisfaction, and constituted no small reward for his labour. The work has been out of print for several years: and the numerous and increasing inquiries for it, with the great and growing interest of the British public in the extraordinary people to whom it relates, have called forth another edition. No material alterations have been introduced, but the Author has taken the opportunity of making all the corrections which on a careful revision he found to be necessary.

April 20th, 1830.

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MODERN JUDAISM,

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CHAPTER I.

Old Testament received by the Jews:—Threefold Division:—Order of the Books:—Jews unjustly accused of corrupting the Hebrew Text:—Have counted the Words and Letters of the Pentateuch,—and the Letters in the Bible.—Table of Sections of the Law and Prophets as read in the Synagogues.

OUR first inquiry respecting Modern Judaism is naturally directed to those writings, which are regarded by its professors as standards of the system.

By the great body of the Jewish people the scriptures of the Old Testament have always been received as written by divine inspiration. They divide the sacred books into three classes,—the Law, the Prophets, and the Hagiographa, or Holy Writings.

Of the reason of this division nothing certain can be determined. Some modern rabbies affirm it to have been a designed allusion to the threefold division of the tabernacle and temple: the Law answering to the Most Holy Place, in which were the Ark, the Propitiatory, and the Book of the Law; the Prophets corresponding to the Holy Place, in which were the Table of Shew-bread, the Golden Candlestick, and the Altar of Incense; and the Hagiographa to the Court of the Temple, where stood the Altar of Burnt offering.[1]

But whatever may have been the reason of the division, it is doubtless of high antiquity. The son of Sirach seems to allude to it in the preface to the book of Ecclesiasticus, written and published about a hundred and thirty years before the Christian era;[2] where he mentions 'The Law, the Prophets, and the other Books of our Fathers.' It is probable that the same was intended by our Lord, when he spoke of "The Law of Moses, and the Prophets, and the "Psalms,"[3] in an address to his disciples after his resurrection. Josephus, who wrote soon after the destruction of the second temple, says: 'We have 'only twenty-two books, which contain the records 'of all past times, which are justly believed to be 'divine. Of them, five belong to Moses, which 'contain his Law, and the traditions of the origin 'of mankind till his death. In the interval of time 'from the death of Moses to the reign of Artaxerxes, 'successor of Xerxes, king of Persia, the Prophets

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[1] R. Ephod (or, more correctly, *Peripoth Duran*) Præf. in Gram. cited by Simon, Crit. Hist. O. T. B. i. c. 9. R. Abarbinel, Præfat. in Josuam, vel. Dissert. viii. Basil, 1662.

[2] Wolf. Bib. Heb. vol. i. p. 255, &c.

[3] Luke xxiv. 44.

'who were after Moses wrote down what was done in 'their times, in thirteen books. The remaining four 'books contain hymns to God, and precepts for the 'conduct of human life.'[1] According to this distribution the books may be enumerated in the following manner. I. The Law. 1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy. II. The Prophets. 1. Joshua. 2. Judges and Ruth. 3. Samuel. 4. Kings. 5. Chronicles. 6. Isaiah. 7. Jeremiah, including the Lamentations. 8. Ezekiel. 9. Daniel. 10. Twelve Minor Prophets. 11. Ezra and Nehemiah. 12. Esther. 13. Job. III. The Hagiographa. 1. The Psalms. 2. Proverbs. 3. Ecclesiastes. 4. Song of Solomon. The descriptions given by Josephus of the books of the second and third classes leave room for some doubt to which he meant to refer the book of Job: but if he included it in the third, he must have reckoned two of Solomon's books, perhaps Proverbs and Ecclesiastes, as one; and may have made up the number he assigns to the second class by counting Ezra and Nehemiah as two books. There is much probability in the supposition of Dean Prideaux,[2] that this numeration was adopted for the sake of reducing the books to the number of letters in the Hebrew alphabet.

The writings comprehended in the Jewish canon have been neither increased nor diminished, and the same threefold division is still retained; but some books included by Josephus in the second class are now found in the third, and the separation of Ruth from Judges, and the Lamentations of Jeremiah from his Prophecies, has increased the number to twenty-four. No record enables us to ascertain either the time or the cause of this alteration: but that it was prior to the twelfth century of the Christian era, is evident from a passage of Maimonides;[1] and an expression of Jerome[2] affords some reason to believe that the division into twenty-four books may be traced as high as the fourth century. Some Jewish copies of the scriptures differ from others,[3] as to the order of the several books in the classes to which they are assigned, especially the Prophets; but they are most generally arranged in the following manner:—I. THE LAW, Five Books. 1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy.—II. THE PROPHETS, Eight Books. The *former* prophets *four*. 6. Joshua. 7. Judges. 8. Samuel. 9. Kings. The *latter* prophets *four*. 10. Isaiah. 11. Jeremiah. 12.

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[1] Contra Ap. L. i. S. 8.

[2] Connect. P. i. B. 5.

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[1] Mor. Nev. P. ii. cap. 45.

[2] Præf. in Esdram, cited by Simon, Cr. Hist. O. T. B. i. c. 9.

[3] Many of these variations may be found in some Tables of the number and order followed by different Jewish writers, in enumerating the sacred books, and in several Hebrew Bibles, both printed and manuscript,—compiled by *Hody*, and inserted in Wolf. Bib. Heb. vol. ii. p. 50—53. The seven following pages contain similar tables of variations in the arrangement of the sacred canon, by the Councils and Fathers of the Christian Church, both Greek and Latin.

In the catalogue of the sacred books given in the Talmud, Isaiah is placed after Jeremiah and Ezekiel; and the order of the Hagiographa is as follows: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra and Nehemiah, Chronicles. The same order is observed by Maimonides. Raymundi Martini Pugio Fidei, p. 115, 116. Lipsiæ, 1687.

Ezekiel. 13. Twelve minor prophets, reckoned as one book,—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.—III. THE HAGIOGRAPHA, Eleven Books. 14. Psalms. 15. Proverbs. 16. Job. 17. Song of Songs. 18. Ruth. 19. Lamentations. 20. Ecclesiastes. 21. Esther. 22. Daniel. 23. Ezra and Nehemiah. 24. Chronicles.[1]

Some learned Christians have charged the Jews with altering the distribution of their scriptures for the sake of degrading the authority of Daniel; whose writings the universal reception of them by their forefathers forbad them to reject, but whom they were desirous of expunging from the list of prophets, because they found it impossible to make his predictions consist with their notions of a Messiah yet to come. But to sustain so serious a charge appears to me to require stronger and more direct evidence than any that has been adduced. Maimonides, indeed, in a passage just referred to, says: 'Our nation has 'unanimously agreed in ranking the book of Daniel 'among the books called Hagiographa, and not 'among the Prophets.' It would be easy to shew, that some of the reasons alleged for this denial of Daniel's prophetical character are destitute of any foundation in truth, and that others furnish nothing more than frivolous distinctions without any real difference. But it will be sufficient to cite a confession of Maimonides himself, in the same work,—

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[1] Bib. Heb. a Vander Hooght. Raym. Mart. Pug. Fid. ibid. Wolf. Bib. Heb. vol. ii. p. 47—49. Frey's Narrative, p. 9.

that Daniel wrote by the Holy Spirit. The testimonies of some of the most learned Jews are highly in his favour. Abarbinel maintains, that his spirit of comprehension was that of true prophecy; Jacchiades states, that he attained to the highest pitch of prophecy; and the Talmud ranks him with Haggai, Zechariah, and Malachi. The reader who is desirous of further information on this point may consult the works referred to below.[1]

The Jews have been accused, or at least suspected, of wilfully corrupting various parts of the Hebrew text. This suspicion seems to have originated in the difference between many passages in the Septuagint version, and the correspondent passages in the version of Aquila, a Jewish proselyte, who, in the second century of the Christian era, undertook to furnish an improved translation for those Jews who used the Greek language. Assuming that the Septuagint was invariably correct, the early Fathers of the Christian church were very severe in their censures of every variation from it; which they imputed to a desire of evading the real force of those parts which were favourable to Christianity. But whatever truth there may have been in this imputation, no evidence has been adduced of their wilful alteration of any part of the Hebrew text. Many differences exist between different copies; but this circumstance can excite no surprise. From the last of the prophets under the Old Testament, to the invention of printing, were more than eighteen hundred years. During this long period numerous transcripts were made, both for public and for private use. Nothing but an immediate divine inspiration of each transcriber of the whole or any part of the scriptures could have secured the perfect accuracy of every copy. When errors had crept into one copy, they were likely to be retained in other copies made from it; and future transcribers were liable to new errors. In the last century, all the manuscripts that could be obtained were collated with the greatest care; and collections of the various readings have been published to the world. Similar varieties are detected in the copies of all ancient writings, especially of the New Testament. But among all the various readings, none have been found to affect any point of doctrine or moral practice: so that the sacred volume has been handed down to our times in such a state as to demand from all its friends a grateful acknowledgment of the divine providence in its preservation.[1]

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[1] Raym. Mart. Pug. Fid. p. 121, 122. Bartoloc. Bib. Rab. tom. ii. p. 295—298. Wolf. Bib. Heb. vol. ii. p. 46. Simon Crit. Hist. O. T. B. i. c. 9. Jewish Repository, vol. ii. p. 441—448.

There are not wanting proofs of the most scrupulous care of the Hebrew text on the part of the Jews: they have counted the large and small sections, the verses, the words, and even the letters, in some of the books. Father Simon says he had seen a manuscript of Perpignan, which contained the following computation.[1]

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[1] Raym. Mart. Pug. Fid. p. 147—149. Augustin. De Civ. Dei, c. 13. ibidem. Walton. Prol. v. vi. vii. Simon Crit. Hist. B. i. c. 1. 18. 23. Kennicott, Dissert. 1.

	GREAT SECTIONS.	SMALL SECTIONS.	VERSES.	WORDS.	LETTERS.
Genesis	12	43	1534	20713	78100
Exodus	11	33	1209		63467
Leviticus	10	25	859	11902	44989
Numbers	10	33	1288	16707	62529
Deuteronomy	11	31	955	16394	54892

They have likewise reckoned, which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The curiosity of some readers may be gratified by this statement.[2]

א	Aleph	42377	ל	Lamed	41517
ב	Beth	38218	מ	Mem	77778
ג	Gimel	29537	נ	Nun	41696
ד	Daleth	32530	ס	Samech	13580
ה	He	47554	ע	Ain	20175
ו	Vau	76922	פ	Pe	22725
ז	Zain	22867	צ	Tzaddi	21882
ח	Cheth	23447	ק	Koph	22972
ט	Teth	11052	ר	Resh	22147
י	Yod	66420	ש	Shin	32148
כ	Caph	48253	ת	Tau	59343

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[1] Simon Crit. Hist. B. i. c. 26. Having had no opportunity of seeing the original of this book, I quote from the English Translation, in which the number of words in Exodus is not stated.

[2] Walton. Proleg. viii. s. 8. For a statement generally the same, but differing in a few numbers, Vid. Wolf. Bib. Heb. vol. ii. p. 475.

Little or no advantage, indeed, can result from these enumerations: for admitting their accuracy as to the contents of any particular copy, which is a case by no means probable, we cannot suppose any other copy to be exactly the same in every letter; and there is reason to believe the autographs had been lost long before any such computations were attempted. But, as a learned writer justly remarks, 'How trifling soever this scrupulous exactness may 'appear, yet it suggests to us one observation,—that 'the Jews were religiously careful to preserve the 'literal sense of scripture; and consequently, notwithstanding their enmity and obstinate aversion to 'Christianity, they are not to be charged with this 'additional crime of having corrupted the Bible.'[1]

I shall conclude this chapter with a Table of the Sections of the Law and of the Prophets, as read in succession in the synagogues on sabbath-days.[2] The Jews in different countries have not, in all instances, chosen the same portions of the prophets. In the annexed Table,—where a section of the law is followed by two sections of the prophets, that in the first line is according to the Spanish and Portuguese, and that in the second line according to the German and Polish Jews. In one instance, it will be observed, there is a still greater variety.—The numbers are all

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[1] Chappelow cited by Gill, Dissertation on the Hebrew Language, &c. Pref.

[2] Bib. Heb. a Vander Hooght, passim. Raym. Mart. Pug. Fid. p. 97, 98, 133, 134. Bartoloc. Bib. Rab. tom. ii. p. 593—598. 655—664. Hebrew and English Prayer Book, p. 203—209. London A.M. 5530.

inclusive. The chapters and verses are given according to Vander Hooght's Hebrew Bible, with which those in our English Bible do not always correspond. In the *Parashioth,* as the whole of the Pentateuch is read, I have thought it unnecessary to specify these variations. But whenever a difference occurs in the *Haphtoroth,* the chapter and verse according to our English Bible are given in a note: that every reader may have a correct view of these selections from the prophets. These readings will require to be further noticed when we come to speak of the services of the synagogue.

PARASHIOTH, OR SECTIONS OF THE LAW.		HAPHTOROTH OR SECTIONS OF THE PROPHETS.
SECT.	GENESIS.	
I.	i. 1. to vi. 8.	Isaiah xlii. 5—21. Isai. xlii. 5. to xliii. 10.
II.	vi. 9. to xi. 32.	Isai. liv. 1—10. Isai. liv. 1. to lv. 5.
III.	xii. 1. to xvii. 27.	Isai. xl. 27. to xli. 16.
IV.	xviii. 1. to xxii. 24.	2 Kings iv. 1—23. 2 Kings iv. 1—37.
V.	xxiii. 1. to xxv. 18.	1 Kings i. 1—31.
VI.	xxv. 19. to xxviii. 9.	Mal. i. 1. to ii. 7.
VII.	xxviii. 10. to xxxii. 3.	* Hos. xi. 7. to xii. 12.
VIII.	xxxii. 4. to xxxvi. 43.	Obadiah *throughout.* † Hos. xii. 13. to xiv. 1.
IX.	xxxvii. 1. to xl. 23.	Amos ii. 6. to iii. 8.
X.	xli. 1. to xliv. 17.	1 Kings iii. 15. to iv. 1.
XI.	xliv. 18. to xlvii. 27.	‡ Ezek. xxxvii. 16—28.
XII.	xlvii. 28. to l. 26.	1 Kings ii. 1—12.

* xi. 7. to xii. 11. † xii. 12. to xiii. 16.
‡ xxxvii. 15—28.

PARASHIOTH, OR SECTIONS OF THE LAW.		HAPHTOROTH, OR SECTIONS OF THE PROPHETS.
SECT.	EXODUS.	
XIII.	i. 1. to vi. 1.	Jerem. i. 1. to ii. 3. Isai. xxvii. 6. to xxviii. 13. and xxix. 22, 23.
XIV.	vi. 2. to ix. 35.	Ezek. xxviii. 25. to xxix. 21.
XV.	x. 1. to xiii. 16.	Jerem. xlvi. 13—28.
XVI.	xiii. 17. to xvii. 16.	Judges v. 1—31. Judges iv. 4. to v. 31.
XVII.	xviii. 1. to xx. 26.	Isai. vi. 1—13. Isai. vi. 1. to vii. 6. and * ix. 5, 6.
XVIII.	xxi. 1. to xxiv. 18.	Jer. xxxiv. 8—22. & xxxiii. 25, 26.
XIX.	xxv. 1. to xxvii. 19.	† 1 Kings v. 26. to vi. 13.
XX.	xxvii. 20. to xxx. 10.	Ezek. xliii. 10—27.
XXI.	xxx. 11. to xxxiv. 35.	1 Kings xviii. 20—39. 1 Kings xviii. 1—39.
XXII.	xxxv. 1. to xxxviii. 20.	1 Kings vii. 13—26. 1 Kings vii. 40—50.
XXIII.	xxxviii. 21. to xl. 38.	1 Kings vii. 40—50. 1 Kings vii, 51. to viii. 21.
	LEVITICUS.	
XXIV.	i. 1. to v. 26.	Isa. xliii. 21. to xliv. 23.
XXV.	vi. 1. to viii. 36.	Jer. vii. 21. to viii. 3. and ix. 23, 24.
XXVI.	ix. 1. to xi. 47.	2 Sam. vi. 1—19. 2 Sam. vi. 1. to vii. 17.
XXVII.	xii. 1. to xiii. 59.	2 Kings iv. 42. to v. 19.
XXVIII.	xiv. 1. to xv. 33.	2 Kings vii. 3—20.
XXIX.	xvi. 1. to xviii. 30.	Amos ix. 7—15. Ezek. xxii. 1—16.
XXX.	xix. 1. to xx. 27.	Ezek. xx. 2—20. Amos ix. 7—15.
XXXI.	xxi. 1. to xxiv. 23.	Ezek. xliv. 15—31.
XXXII.	xxv. 1. to xxvi. 2.	Jerem. xxxii. 6—27.
XXXIII.	xxvi. 3. to xxvii. 34.	Jerem. xvi. 19. to xvii. 14.
	NUMBERS.	
XXXIV.	i. 1. to iv. 20.	‡ Hos. ii. 1—21.

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* ix. 6, 7.   † v. 12. to vi. 13.   ‡ i. 10. to ii. 20.

PARASHIOTH, OR SECTIONS OF THE LAW.		HAPHTOROTH, OR SECTIONS OF THE PROPHETS.
SECT.	NUMBERS.	
XXXV.	iv. 21. to vii. 89.	Judges xiii. 2—25.
XXXVI.	viii. 1. to xii. 16.	* Zech. ii. 14. to iv. 7.
XXXVII.	xiii. 1. to xv. 41.	Josh. ii. 1—24.
XXXVIII.	xvi. 1. to xviii. 32.	1 Sam. xi. 14. to xii. 22.
XXXIX.	xix. 1. to xxii. 1.	Judges xi. 1—33.
XL.	xxii. 2. to xxv. 9.	† Micah v. 6. to vi. 8.
XLI.	xxv. 10. to xxx. 1.	1 Kings xviii. 46. to xix. 21.
XLII.	xxx. 2. to xxxii. 42.	Jerem. i. 1. to ii. 3.
XLIII.	xxxiii. 1. to xxxvi. 13.	Jerem. ii. 4—28. and iv. 1, 2.
		Jerem. ii. 4—28. and iii. 4.
	DEUTERONOMY.	
XLIV.	i. 1. to iii. 22.	Isaiah i. 1—27.
XLV.	iii. 23. to vii. 11.	Isaiah xl. 1—26.
XLVI.	vii. 12. to xi. 25.	Isaiah xlix. 14. to li. 3.
XLVII.	xi. 26. to xvi. 17.	Isaiah liv. 11. to lv. 5.
XLVIII.	xvi. 18. to xxi. 9.	Isaiah li. 12. to lii. 12.
XLIX.	xxi. 10. to xxv. 19.	Isaiah liv. 1—10.
L.	xxvi. 1. to xxix. 8.	Isaiah xl. 1—22.
LI.	xxix. 9. to xxx. 20.	Isaiah lix. 10. to lxiii. 9.
LII.	xxxi. 1—30.	‡ Hos. iv. 2—10. Mic. vii. 18—20.
		Isaiah lv. 6. to lvi. 8.
LIII.	xxxii. 1—52.	2 Sam. xxii. 1—51.
		‡ Hos. xiv. 2—10. Joel ii. 15—27.
		Ezek. xvii. 22. to xviii. 32.
LIV.	xxxiii. 1. to xxxiv. 12.	*The preceding Section repeated.*

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* ii. 10. to iv. 7.

† v. 7. to vi. 8.

‡ xiv. 1—9.

CHAPTER II.

Targums or Chaldee Paraphrases:—Their Origin,—Authors,—Jonathan.—Onkelos.—Some by unknown Authors and of uncertain Age.—Uses of the Targums.

THE next Jewish writings which claim our attention are the Targums. *Targum* is a Chaldee word, signifying an *interpretation*, *version*, *paraphrase*, or *exposition*. It denotes a translation of the sense from one language into another, rather than a mere literal version, though some of the Targums are very literal.[1]

The general opinion is, that these paraphrases originated in the circumstances arising out of the Babylonian captivity; that, being dispersed in various parts of Chaldea, the Jews were under the necessity of adopting the language of their masters; that Hebrew ceasing to be a vernacular tongue, the knowledge of it, from that period, was confined to the priests and Levites, and a few of the principal persons of the nation; that when the law was publicly read to the people, after their return to Jerusalem, they required an interpretation to enable them to understand it;[1] and this interpretation must necessarily have been in Chaldee, the only language with which the majority were acquainted. It has indeed been contended, that though during the captivity the Jews might have acquired some knowledge of the Chaldean tongue, it is unreasonable to suppose they had forgotten their own; that the prophecies of Ezekiel and Daniel, Haggai, Zechariah and Malachi, and the books of Ezra, Nehemiah and Esther, would never have been delivered to the people in a language which they did not understand; that the general adherence of the Jews to their ancient idiom may be fairly inferred from the complaint of Nehemiah, against the strange dialect spoken in the families of those who had married wives of Ashdod, Ammon, and Moab; that the account of the sacred historian respecting Ezra and his associates, who "read in the book, "in the law of God distinctly, and gave the sense, "and caused the people to understand the law," imports an exposition in the same language, not an interpretation in another, and represents Ezra, on these occasions, not as an interpreter, but as a preacher; and, lastly, that though Hebrew might not have been spoken in its ancient purity, or without some intermixture of Chaldee, yet it was not wholly superseded, as the vernacular language of Judea, till after the death of Alexander the Great. But no historical evidence has been adduced of such a change taking place at the period assigned; and if the Hebrew had continued to be generally spoken till that time, it seems very difficult, if not impossible, to account for Chaldee being the language then substituted in its room. To discuss this question at large, however, would be foreign from the present design. There is reason to believe that the method adopted in the days of Ezra and Nehemiah, and continued for several generations, on every sabbath day, was for a verse or sentence of the law to be read in Hebrew by one person, and then interpreted in Chaldee by another, and so each successive clause to the end of the section; and that these interpretations were at first given extempore by persons familiar with both languages, and under the superintendence of Ezra and some of the latter prophets. At what period written versions were introduced, history has not recorded. It is probable that some of the oral illustrations of the interpreters were perpetuated by their insertion on the margins of copies of the law; and that, increasing in number from time to time, they were at length collected by some industrious and competent individual, who supplied what was yet wanting to a complete version of any one or more books of the sacred code.[1]

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[1] Walton. Proleg. xii. s. 4. Wolf. Bib. Heb. vol. ii. p. 1137. Castell. Lex. Hept. col. 3944. Leusden. Philol. Heb. Dis. vi. s. 11.

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[1] Nehem. viii. 7, 8.

Some have supposed that there were many Targums which have been lost in the lapse of ages.[2]

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[1] Walton. Proleg. xii. s. 5—7. Pseif. Theol. Jud. Exerc. ii. c. 1, 2. Raym. Mart. Pug. Fid. p. 140. Bartoloc. Bib. Rab. tom. i. p. 406. Leusden. Philol. Heb. Diss. v. s. 1—4. Wolf. Bib. Heb. vol. ii. p. 1135—1146. Allix's Judgment of the Jewish Church, c. 7.

[2] Walton. Proleg. xii. s. 12.

Of those which have descended to our times, the most ancient are those of Onkelos on the Law, and that of Jonathan Ben Uzziel on the Prophets.

Jonathan Ben Uzziel is generally believed to have composed his Targum before the birth of Christ. He was a disciple of Hillel, one of the most eminent of the Jewish doctors; who was president of the sanhedrim about a hundred years before the destruction of the second temple. He is allowed to have written in a better and purer style than any other Targumist except Onkelos: on the former prophets he is more literal and simple; on the latter prophets more paraphrastic and allegorical, with some mixture of the fabulous. Numerous prophecies are applied by him to the Messiah, in the same manner as by Christians. The high estimation in which he is held by the Jews is evinced by the following extravagant eulogium. 'Our rabbies say: Hillel the elder had 'eighty disciples; of whom thirty were worthy that 'the shechinah, or divine glory, should rest upon 'them, as upon Moses our master, of blessed memory; 'thirty were worthy that the sun should stand 'still for them, as for Joshua the son of Nun; 'and twenty possessed mediocrity of worth; but 'the greatest of them all was Jonathan the son 'of Uzziel.' They extol his work as of divine authority, affirming that he received it from the mouth of Haggai, Zechariah, and Malachi; and that his writing it was honoured with the sanction of heaven, in several miracles which attended its commencement and completion. But he was not cotemporary with either of these prophets, the last of whom had been dead at least three hundred years; and the miracles are unsupported by any evidence worthy of credit.[1]

It is undetermined among the learned, whether Onkelos was a Jew by birth, or a proselyte who embraced Judaism after having arrived at years of maturity. Some writers have confounded him with Aquila of Pontus, whom I have already had occasion to mention; who was first a heathen, afterwards embraced Christianity, and lastly apostatized to Judaism; and after his apostacy produced a version of the Old Testament into Greek, about the year of Christ 130. Others have described him as a nephew of Titus Vespasian the Roman emperor, proselyted after the destruction of Jerusalem. Others have affirmed that he was a proselyte, cotemporary with Jonathan, though considerably younger, and one of the disciples of Hillel and Shammai. His name is considered by some as affording decisive evidence that he was of Gentile race; while others think it altogether incredible that he could have attained the accuracy and elegance which distinguish his composition, unless he had been born and educated a Jew. His work is rather a version than a paraphrase, and has been much admired for its close adherence to the words, and general fidelity to the meaning, of the sacred original. In simplicity and purity of style it approaches more nearly to the Chaldee of Daniel and Ezra than any other writings now extant. This circumstance affords no slight ground for the conjecture, that it is more ancient than even the Targum of Jonathan on the Prophets. The form of many manuscripts of the Law, in which this version is inserted after the Hebrew text, verse for verse, shews the high veneration it has received from the Jews. Before the art of printing was invented, while the other Targums were very scarce, the copies of Onkelos were multiplied, and were in general use among them. They considered themselves obliged, every sabbath day, to read the section or lesson for that week, once in the original Hebrew, and once in his Targum; a practice which, though in a great measure, if not wholly, discontinued in this part of the world, I am informed, is still retained among the Jews in Palestine. They agree, however, in representing this version as of equal authority with the Mosaic text; for they affirm that Onkelos only committed to writing what had been handed down by tradition from Mount Sinai.[1]

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[1] Raym. Mart. Pug Fid. p. 143, 317. Walton. Proleg. xii. s. 10. Owen. Theolog. L. v. D. 3. s. 4. Pseif. Theol. Jud. Ex. 2. Leusden. Philol. Heb. Dis. vi. Wolf. Bib. Heb. vol. ii. p. 1159—1167. Bava Bathra, c. viii. f. 134. et Megilla, c. i. f. 3. apud Pseif. & Wolf. Allix's Judgment, ibid.

There is another Targum on the Law, which bears the name of Jonathan Ben Uzziel; but the great difference between this work and that on the Prophets which was really written by Jonathan, proves it to have been the production of a different writer. The style is more corrupt, the manner more prolix, and it abounds with traditions and fables. The writer, it is supposed, must have lived at least two hundred years later than Jonathan. There are several other Targums, of inferior authority, unknown authors, and uncertain age; though they are generally, and with good reason, believed to have been written several centuries after the destruction of the second temple:—the Jerusalem Targum, which consists only of fragments upon some passages of the Law; the Targum on the Megilloth, or five books of Ruth, Esther, Song of Solomon, Ecclesiastes, and Lamentations; a second Targum on Esther; the Targum which bears the name of Joseph, on the books of Job, Psalms, and Proverbs; and the Targum on the Chronicles. No Targum has appeared on Ezra, Nehemiah, or Daniel; and it is believed there is none extant. That on the Chronicles was long concealed from the world, and its existence was unknown: it was discovered and published at Augsburgh;—on the first book in 1680, and on the second in 1683.[1] The learned reader, who is desirous of consulting any of these Targums, except the second on Esther and that on Chronicles, may find all the others, accompanied with literal Latin versions, in Walton's Polyglot Bible.

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[1] Raym. Mart. Pug. Fid. p. 144, 317. Walton. Proleg. xii. s. 9, 16. Owen. Theolog. L. v. D. 3. s. 3. Pseif. Theol. Jud. Ex. ii. c. 4. Leusden. Phil. Heb. Dis. vi. Wolf. Bib. Heb. vol. ii. 1147—1158. Prid. Connect. P. ii. B. 8. Allix's Judgment, ibid.

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[1] Walton. Proleg. xii. s. 8. 11, 13, 15. Pseif. Theol. Jud. Ex. ii. c. 5, 6. Leusden. Phil. Heb. Dis. v. vi. vii. Wolf. Bib. Heb. vol. ii. p. 1161—1164, 1168—1181.

Notwithstanding all the faults which have been detected in these compositions, they have been of great use to the Biblical student. They serve to confirm the genuineness of the Hebrew Scriptures; determine the meaning of many words, especially those of rare occurrence; illustrate obscure phrases; explain some difficult texts; furnish information respecting ancient rites and customs; and place beyond all doubt the sense in which many important passages were understood by the ancient synagogue. Many learned men have contended that the manner in which the Targumists mention *Jehovah, The Word of Jehovah,* and *The Shechinah,* or *Habitation of Jehovah,* proves them to have had some notion of a Trinity in the Godhead. Others have maintained that these expressions are nothing more than idioms of the Chaldean tongue: *The Word of Jehovah* they consider as a mere periphrasis for Jehovah himself. But this explanation has not been deemed satisfactory, even by some of the modern rabbies; and though a few passages may be found in which these phrases might be taken for circumlocutions, yet they occur in many others where this construction would be altogether forced and unnatural. The Targums also contain numerous interpretations, which, whether they are to be regarded as the unbiassed language of Jews who lived before the crucifixion of Christ, or as concessions which the force of truth has extorted from their prejudiced successors, have been employed by Christian writers with advantage and success.[1]

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[1] Walton. Proleg. xii. s. 17—19. Pseif. Theol. Jud. Ex. ii. c. 7. Hoornbeck. de Convinc. Jud. Proleg. Bartoloc. Bib. Rab. tom. i. p. 412. Leusden. Phil. Heb. Dis. v. s. 7. Simon. Crit. Hist. O. T. B. ii. c. 18. B. iii. c. 24. Wolf. Bib. Heb. vol. ii. p. 1182—1188. Prid. Connect. P. ii. B. 8. Allix's Judgment, c. 16. Basnage's History of the Jews, B. iv. c. 5.

CHAPTER III.

The Talmud.—Rabbinical Account of the Oral Law.—Compilation of the Mishna:—of the Jerusalem Gemara:—of the Babylonian Gemara.—Remark on Want of Evidence in favour of the Oral Law.—Alleged Necessity of an Oral Law.—Reason why it was not committed to writing.—Praises of the Talmud.—The thirteen Ways of reasoning employed by the Rabbies in expounding the Law.

THIS work is not designed to include an account of all the Jewish writers who have flourished in modern ages, and whose works have been held in high esteem by their nation down to the present day. They are so numerous, that a catalogue of their names, with a brief specification of the times when they lived and the treatises which they wrote, would exceed the limits of this volume.[1] But among the productions of Jewish pens, it is necessary to devote a few pages to the Talmud; which is regarded by the rabbies and their followers with a veneration exceeding what they shew even for the scriptures themselves.[2]

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[1] Vid. Biblioth. Mag. Rabb. Bartoloc. et Imbonat. 5 tom. Wolf. Biblioth. Heb. 4 vol.

[2] Pseif. Theol. Jud. Ex. i. Th. 37.

The word *Talmud* signifies *learning*, *wisdom*, *doctrine*. The work distinguished by this title consists of two parts,—the *Mishna*, which denotes *a repeated* or *second law;* and the *Gemara*, by which some understand *a supplement* or *completion*, and others *a commentary* or *discussion*.[1]

The Jews acknowledge *two* laws which they believe to have been delivered to Moses on Mount Sinai; of which one was immediately committed to *writing* in the text of the Pentateuch, and the other is said to have been handed down from generation to generation, for many ages, by *oral* tradition. Of the origin and transmission of this Oral Law, they have favoured the world with the following account.

All the precepts of the law given to Moses were accompanied with an interpretation. God first dictated the text, and then gave him an explication of every thing comprehended in it. The text was commanded to be put into writing; and the explication to be committed to memory, and to be communicated to that generation, and afterwards transmitted to posterity, only by word of mouth. Hence the former is called the *written law*, and the latter the *oral law*.—When Moses came down from the mount, he delivered both these laws to the people, As soon as he returned to his tent, he was attended by Aaron; who sat at his feet, and to whom he recited the text, and taught the interpretation, which he had received from God in the mount. Then Aaron rising and seating himself on the right hand of Moses; Eleazar and Ithamar entered, and Moses repeated to them all that he had communicated to their father: after which they arose, and seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them in the same manner as he had taught Aaron and his sons. Afterwards entered the congregation at large, or all of them who were desirous of knowing the divine will; and to them also Moses recited the text and the interpretation, in the same manner as before. These two laws, as delivered by Moses, had now been heard, by Aaron four times, by his sons three times, by the seventy elders twice, and by the rest of the people once. After this, Moses withdrawing, Aaron repeated the whole that he had heard from Moses, and withdrew: then Eleazar and Ithamar did the same; and on their withdrawing, the same was done by the seventy elders: so that each of them having heard both these laws repeated four times, they all had them firmly fixed in their memories.[1]

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[1] Buxtorf. Lex. Chald. Talm. et Rabb. Col. 1146, 1147. 2474. 452. Wolf. Bib. Heb. vol. ii. p. 658—663.

The word *Talmud* is sometimes applied exclusively to the Gemara, and sometimes, though more seldom, exclusively to the Mishna; but this is only by a common figure of speech, which gives to *a part* the name of *the whole*.

Toward the end of the fortieth year after the departure from Egypt, Moses assembled the people, announced the time of his death to be near, directed those who had forgotten any tradition that he had delivered to come to him that he might repeat it to them anew, and invited them to apply to him for a solution of all questions in which they found any difficulty. The last month of his life was employed in giving these repetitions and explications to the people, and especially to Joshua, his successor; who was the second receiver of the oral law, and was charged with the transmission of it to the next generation. According to these explications, Joshua and the elders of his time gave sentence. Whatever they had received from Moses, was admitted without any controversy or disagreement: but if there was any branch respecting which nothing had been delivered by Moses, the decision proper to be made in such a case was discovered by fair inference from the original precepts, by the help of some of the *thirteen rules* given to Moses on Mount Sinai, which are so many ways of argumentation to elicit the true sense of the law. In some cases of this kind, there was but one opinion, and the decision was received with universal consent: wherever there was a difference of sentiment, the opinion of the majority prevailed. Towards these explications of the law, and the deductions drawn from it by the thirteen rules, no assistance was contributed by the spirit of prophecy; but Joshua and Phineas proceeded merely in a way of disquisition and argumentation as Rabina and Rabbi Ashe did afterwards.[1]

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[1] Maimon. in Pocock. Porta Mosis, p. 5—7. Oxon. 1665. This treatise is also given under the title of Maimonidis Præfatio in Surenhusii Mischna, vol. i. Amst. 1698.

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[1] Ibid. p. 9—11.

A prophet might suspend any law, or authorize a violation of any precept, except those against idolatry, for a limited time. Thus, after the erection of the temple at Jerusalem, where alone sacrifices were thenceforth to be offered, Elijah, in order to confound the priests of Baal, offered a sacrifice upon Mount Carmel: and God testified his acceptance of it by consuming it with fire from heaven.[1] If a prophet of undoubted credentials should command all persons, both men and women, to light fires on the sabbath day, for the purpose of preparing instruments to arm themselves for war, and on the same day to kill the inhabitants of any place, to seize their wealth, and use their women according to their pleasure; it would behove all who have received the law of Moses, to rise up against that place without delay, at the prophet's command, and speedily and diligently to execute all that he should direct, without scruple or hesitation; believing that all these actions done on the sabbath day would be rewarded by God as acts of obedience to the prophet, obedience to whom has been enjoined by the Lord in an affirmative precept given by Moses: "Unto him shall ye hearken." Deut. xviii. 15.[2] But a prophet had no power to abrogate, extend, or diminish any precepts of the written law, or any received traditional explication of them. Thus, if he should say in opposition to the written law, (Lev. xix. 23—25.) that the fruit of newly planted trees might lawfully be eaten the third year, or might not lawfully be eaten the fourth year: or, if he should contradict any traditional explication, even though the letter of the text be in his favour; as for example, if he should say, that the denunciation of the law, (Deut. xxv. 12.) "Thou shalt cut off her hand, thine eye shall not "pity her," is not to be understood of a pecuniary fine, according to the traditional interpretation, but is to be taken according to the literal sense of the words: in either of these or any similar cases he ought to be strangled as a liar.[1]—In disquisition, and reasoning, and judgment in the law, prophets are on a level with other wise men of equal abilities who are not endued with the spirit of prophecy. If a thousand prophets, all equal to Elijah and Elisha, should offer an interpretation of any precept, and a thousand and one wise men should give a contrary interpretation of it, we are bound to abide by the opinion of the thousand and one wise men, and to reject the opinion of the thousand illustrious prophets.[2]

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[1] Ibid. p. 27, 28.

[3] Ibid 29, 30.

When Joshua died, all the interpretations which he had received from Moses, together with all that had been made in his time, whether settled by unanimous consent or determined by the opinion of the majority, were transmitted by him to the elders who survived him. (Josh xxiv. 31.) Those elders conveyed them to the prophets, and by one prophet they were delivered to another: so that no age passed without inquiries being made into the meaning of the law, and conclusions being drawn from it; the men of every age taking the determinations of their predecessors as the foundations of their conclusions. Now respecting the foundations received by tradition, there never was any disagreement, down to the time of the men of the Great Synagogue; which consisted of Haggai, Zechariah, Malachi, Daniel, Hananiah, Mishael, Azariah, Ezra the scribe, Nehemiah the son of Chacaliah, Mordecai, Zerubbabel the son of Shealtiel, and others who were associated with these prophets; being in all one hundred and twenty of the most eminent and leading men of the nation; who followed the example of those in former ages, inquiring into the sense of the law, making decrees, and appointing constitutions. The last of this venerable assembly was Simeon the Just, who then filled the office of high priest, and who was the first of the wise men that are mentioned in the Mishna. After him followed a regular succession which terminated with Rabbi Jehuda Hakkodesh, or the Holy, a man of most eminent talent and virtue.[1]

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[1] Ibid. p. 14, 15.

[2] Ibid. p. 32.

From the time of Moses to the days of Rabbi Jehuda, no part of the oral law had ever been committed to writing for public perusal. In every generation, the president of the sanhedrim or the prophet of his age, for his own private use, wrote notes of the traditions which he had heard from his teachers ; but he taught in public only by word of mouth : and thus each individual wrote for himself an exposition of the law and the ceremonies it enjoined, according to what he had heard. With respect to the new decisions which were made in different ages, not according to any tradition, but according to any of the thirteen rules, their authority rested on the determination of the sanhedrim. Thus things proceeded till the days of Rabbi Jehuda. He observed that the students of the law were gradually diminishing, that difficulties and distresses were multiplying, that the kingdom of impiety[1] was increasing in strength and extending itself over the world, and that the people of Israel were driven to the ends of the earth. Fearing lest in these circumstances the traditions would be forgotten and lost, he collected them all, arranged them under distinct heads, and formed them into a methodical code of traditional law. Of this book, entitled the Mishna, copies were speedily multiplied and extensively circulated; and the Jews at large received it with the highest veneration.[2]

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[1] Ibid. 33—35. Some marvellous stories respecting this rabbi, his holiness and purity, life and death, are given in Wagenseil. Sota. Not. p. 999—1002.

The various ordinances contained in the Mishna may be classed under the following heads.

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[1] By this term it is highly probable that the writer meant *Christians*, or *Christianity*. Eisenmenger Entecd. Jud. p. 756. as cited by Wolf. Bib. Heb. vol. ii. p. 674.

[2] Maim. in Poc. Port. Mos. p. 35—37. Raym. Mart. Pug. Fid. p. 28—30. Wolf. Bib. Heb. vol. ii. p. 670.

I. Interpretations received from Moses, which are either implied in the written law, or elicited from it by reasoning; and these have never been controverted, but as soon as any one said, 'I have 'received it by tradition,' the point was settled.

II. Determinations which are called *Constitutions of Moses from Mount Sinai;* which have no proof from the written law to support them, but have never been disputed. Thus when the law says, 'Eye for eye, and tooth for tooth," (Exod. xxi. 24.) and "Thou shalt cut off her hand," (Deut. xxv. 12.) both these passages are to be understood of pecuniary penalties.[1]

III. Opinions that had been formed by the thirteen ways of reasoning, and which were first controverted and afterwards determined by the majority. These controversies related to questions of minor importance, and cases of peculiar obscurity, respecting which there was no tradition.

IV. Decrees made by prophets and wise men in the several ages, to serve as a hedge and a fence to the law;—that is, by carrying the prohibitions beyond the letter of the text, in order to keep the people at a greater distance from every thing that was unlawful. Respecting cases of this kind there were sometimes divisions among the doctors, as between Shammai and Hillel, and their respective followers: but when such a decree passed without controversy, it was deemed irreversible; so that even Elias himself could not abolish any one of the eighteen points which the schools of Shammai and Hillel had agreed in establishing.

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[1] Maim. in Poc. Port. Mos. p. 38.

V. Constitutions resembling legal decisions and the proceedings of human judicatures; by which nothing is either added to the law or taken from it. Traditions of this class are very numerous; some concerning things prohibited and permitted, some concerning pecuniary matters. Some of these regulations were made by the prophets, by Moses, Joshua, and Ezra; and others by the wise men in succeeding ages.[1]

The Mishna is written in a very concise style, and consists chiefly of aphoristic sentences, which admit considerable variety of interpretations. Perspicuous as it was to the superior understanding of the compiler, it was scarcely intelligible to the generality of readers. Learned men employed themselves in explaining its difficulties.[2] About a century after, Rabbi Jochanan, president of a school in Palestine, collected their various opinions, and compiled the Gemara or Commentary, which, added to the text of the Mishna, forms what is denominated the Jerusalem Talmud.[3]

The Jews in Chaldea were not satisfied with this production. The Mishna was the chief study in all their schools and colleges, and their doctors for several generations made it their text book, investigating its latent meaning, and delivering interpretations, each according to the degree of his knowledge and understanding. The expositions of some doctors were at variance with the conclusions of others; so that in process of time very different and contradictory opinions were promulgated respecting many of the Mishnic maxims and ordinances. These researches and discussions were continued to the days of Rabina and Rabbi Ashe. Rabbi Ashe undertook to make a collection of these various interpretations and conclusions. In this compilation, which bears the name of the Babylonian Gemara, and together with the Mishna forms the Babylonian Talmud, he proposed to do these four things :—

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[1] Maim. in Poc. Port. Mos. p. 44—52.

[2] Ibid. p. 78.

[3] Gedalia in Shalshal. Hakkab. apud Wolf. Bib. Heb. vol. ii. p. 682, 683. Raym. Mart. Pug. Fid. p. 67.

I. To explain the Mishna; to state the different explications of words admitting of various senses, with the arguments by which each interpreter defended his own, and to shew which interpretation was the true one.

II. To pronounce sentence on every controverted case; whether concerning the Mishnic text, or its interpretation, or the consequences deduced from it, or the points dependent upon it.

III. To exhibit the conclusions drawn from the Mishna, with the foundations on which they were erected, and the arguments by which they were supported, by the learned men of every age since it had been published.

IV. To give mystical explications adapted to the sense of every chapter susceptible of such a mode of exposition: these ought not to be disregarded as mean or of little use, but to be considered as elevated to a high degree of excellence by the rare enigmas and wonderful elegancies which they contain. In these explications, when very closely examined, will be discovered many things superlatively good, so that nothing can be added to them; and great light will be thrown upon all those divine opinions and truths, which are most highly esteemed by the learned, and in which the philosophers of every age have agreed. Regarded according to their literal import, these explications will be found absurd or unintelligible in the extreme: but they were so expressed by their authors for wonderful reasons; of which one was, to sharpen the understandings of students; another was, to veil them from fools whose hearts are never enlightened, and who through defect of capacity turn away from truth that is proposed to them; and a third was, that it was the custom of the wise men to conceal their mysterious discoveries from each other.[1]

When the Talmud was completed by Rabbi Ashe and his coadjutors and successors, the doctors who came after them made it their sole object to understand and explain what was contained in that compilation, without presuming to add any thing to it, or to take any thing away from it.[2]

The preceding account is translated, with some abridgment, almost wholly from one of the most eminent modern Jewish writers, who lived in the twelfth century. But few persons whose faith is not regulated by the canons of the synagogue, will be disposed to admit the bare assertion of Maimonides as sufficient authority for such a detail of circumstances alleged to have happened above two thousand five hundred years before he was born. He mentions no authentic records as sources from which his information had been derived; nor does he pretend to have received it by inspiration from above. It would not be surprising if some sturdy disciple of the rabbinical school, resorting to the doctrine of transmigration for a solution of this difficulty, should conjecture, or even assert, the soul of Maimonides to have been the same which formerly animated the body of Moses or of Aaron, of Eleazar or Ithamar, or some one of the elders of Israel, and to have retained a remembrance of events which occurred during its former embodied state! Among other minute particulars, inserted perhaps to fortify the credibility of the narrative, it is remarkable that he has forgotten to specify the dimensions of Moses's tent. It must have been very capacious, to admit Moses, Aaron, and his sons, and the seventy (*or rather seventy-two*) elders: but when it is added that 'the congregation at large, or all of them who were 'desirous of knowing the divine will, entered' after them; even credulity itself must be staggered!

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[1] Maimon. in Pocock. Port. Mos. p. 79—82.

[2] Ibid. p. 106.

But reserving some remarks on the incredibility of all this story about the pretended oral law, to the next chapter, I shall now introduce a few passages from other rabbies, which will give the reader some further information respecting the sentiments professed by modern Jews on this leading article of their system.

Rabbi Bechai suggests a curious question: 'When 'Moses was with the Lord for forty days and forty 'nights, how could he distinguish day from night?' His ingenuity also furnishes an answer: 'When God 'was teaching him the written law, then he understood 'it was day; but when God was teaching him the 'oral law, he knew it was night!'[1]

The necessity of an oral law is asserted by Rabbi Moses Kotsensis: 'If the oral law had not been 'added to the written law, the whole law would 'have been obscure and unintelligible. For in the 'first place, there are scriptures contrary and repugnant to each other; and in the next place, the 'written law is imperfect, and comprehends not all 'that is necessary to be known.'[2]

The same writer undertakes to assign the reason why God would not have this law likewise committed to writing: 'Because God foresaw that the nations 'of this world would copy out the twenty four books, 'which are contained in the Law, the Prophets, and 'the Hagiographa, and would abuse them to heresy 'and impiety; he delivered to Moses an oral exposition: nor would he allow it to be committed to 'writing till the sects of the Edomites and Ishmaelites 'had arisen, lest this also should be translated by the 'Gentiles, and perverted to the same evil purposes

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[1] Buxtorf. Synag. Jud. c. iii. p. 54, 55. Basil, 1661.

[2] Ibid. p. 49.

'as the written law. In the world to come, God 'will inquire who are his children. Then the Gentiles, as well as all the Israelites, shall produce the 'book of the law, and they shall both affirm themselves to be his children. Therefore God will 'inquire again, with whom is the oral exposition 'which he delivered on Mount Sinai. At this all 'will be dumb, and not one except Israel will be 'found to have any knowledge of it.'[1]

Aben Ezra, in the preface to his Commentary on the Pentateuch, asserts the entire consistency of the written and oral law, but expresses himself in a manner which fully implies the superiority of the latter. 'That is an evident sign to us that Moses 'laid for his foundation the oral law, which is joy 'to the heart and healing to the bones. For there 'is no difference between these two laws, which 'have both been handed down to us from our forefathers.' And in another place he says, 'In short, 'we cannot produce a complete exposition, if we 'confine ourselves to the precepts of the written law, 'and do not lay the foundation in the words of our 'wise men of pious memory.'[2]

The reverence of the synagogue for this oral law may be inferred from a circumstance mentioned by Orobio: 'By some of our rabbies, not only the 'Pentateuch, but also the Mishna, which is a larger 'volume, is committed to memory: so that they are 'in the habit of reciting it word for word.'[3]

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[1] Buxtorf. Synag. Jud. c. iii. p. 55—57.

[2] Ibid. p. 62.

[3] Limborch, Amica Collatio cum Erud. Jud. p. 144.

All this is in perfect accordance with a maxim delivered in the Gemara: 'He that has learned the 'Scripture, and not the Mishna, is a blockhead.'[1]

Rabbi Isaac cautions his readers against too high an estimation of the written law: 'Do not imagine 'that the written law is the foundation of our religion, 'which is really founded on the oral law; for it was 'upon the oral law that the covenant of God with 'Israel was made, as it is written, "For after the 'tenour of these words I have made a covenant with 'thee and with Israel." These words are the treasure 'of the Holy and Blessed God.'[2]

As the oral law is preferred to the written law, so the Gemara is preferred to both, according to the following order of precedence: 'The Bible is like 'water, the Mishna like wine, and the Gemara like 'spiced wine.' 'The Law is like salt, the Mishna 'like pepper, and the Gemara like balmy spice.'[3]

The comparative merit and advantage of studying these different writings are sufficiently indicated in a Talmudical treatise: 'To study the Bible can scarcely 'be deemed a virtue; to study the Mishna is a virtue 'that will certainly be rewarded; but to study the 'Gemara is a virtue never to be surpassed.'[4]

Of 'those who apply themselves to any other 'science or study than the study of the Talmud, 'which is the true wisdom and the foundation of the 'law,' it has been affirmed that they 'all "labour in

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[1] Wagens. Sota. p. 516.

[2] Buxtorf. Synag. Jud. c. iii. p. 63.

[3] Stehelin's Traditions, vol. i. p. 39. Letter to the English Israelite, p. 24. London, 1809.

[4] Buxtorf. Synag. Jud. c. iii. p. 67.

'vain and bring forth for trouble," as Isaiah says, '(lxv. 23.) and that they consume their days in 'frivolous and useless pursuits, that they "walk 'after vanity and become vain," (Jerem. ii. 5.)'[1] It is a caution often given in the rabbinical writings; 'My son, attend thou to the words of the Scribes, 'more than to the words of the Law.'[2] And some, in the fervour of their zeal for the exclusive study of the Talmud, have not been ashamed to pronounce in express terms, that 'even to study the Bible is 'nothing but a waste of time.'[3]

The reader may expect some account of the *Thirteen Rules*, which are affirmed to have been given to Moses on Mount Sinai, and to have guided the doctors of succeeding ages in their deductions or inferences from the letter of the Law, of which the Mishna and Gemara partly consist. These rules are said by the Jews to 'contain a complete 'system 'of Scripture logic:' they may fairly be regarded as a system of *rabbinical* logic. The repetition of them forms part of their daily service, and they are inserted in their prayer-books, with this introduction: 'Rabbi Ishmael[4] says, The sense of the Law is 'discovered by thirteen ways of augmentation.' I shall lay before the reader the rules themselves, and a few examples of their application.

1. *Light and Heavy.* This is what logicians call *argumentum ab impari*, from the less to the greater, or the contrary. If a less cause produces

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[1] Buxtorf. Synag. Jud. c. iii. p. 67.

[2] Ibid. p. 72.

[3] Ibid. p. 68.

[4] Wolf. Bib. Heb. vol. ii. p. 849.

such effects, how much greater must be the effects of a greater cause. To exemplify this rule, the Talmudists allege what is said of Miriam, who was stricken with leprosy for murmuring against Moses. Num. xii. 14, "The Lord said, If her "father had but spit in her face should she not be "ashamed seven days? Let her be shut out from "the camp seven days, and after that let her be "received in again." If a father's rebuke ought to make her ashamed seven days, how much rather ought she to be so affected by a rebuke from God, who was pleased to shew his mercy by requiring no more. Arguments *from less to greater* affirm, but *from greater to less* deny.

2. *Equality or Agreement of words.* When the same word occurs in two texts, conclusions are drawn from the one to the other; or when two texts relate to the same subject, an argument is drawn from that agreement. In Deut. xiv. 1, it is said to the Israelites in general, "Ye shall not make "any baldness between your eyes for the dead." In Lev. xxi. 5, it is commanded concerning the priests, "They shall not make any baldness upon their "heads." From these two passages, in both which the word *baldness* occurs, they draw two conclusions. First, from the rule laid down for the priests, they infer that the prohibition given to the Israelites in general, though in express words it only fordids making baldness *between the eyes*, ought to be understood of the *whole head*. Secondly, from the occasion on which the Israelites are forbidden to

make this baldness, namely, *for the dead*, they infer that the prohibition imposed upon the priests relates to the same occasion.

3. *The building of the father.* When one passage of scripture furnishes an explanation of other similar passages, the *passage* which *teaches* is as a *father*, and the other passages which are *taught* or explained by it are compared to *children*. In Exod. xii. 16, it is said, " And in the first day there shall be an holy " convocation, and in the seventh day there shall be " an holy convocation to you: no manner of work " shall be done in them, save that which every man " must eat, that only may be done of you." Hence the rabbies conclude that the celebration of all other festivals is to be subject to the same regulation; that no work is to be done on them, except about their necessary food, whether this be particularly mentioned in the command of such festival or not.

4. *Universal and particular*, or *general and special;* that is, wherever a precept is delivered first in *general* and then in *particular* terms, the particular only is to be observed. In Lev. i. 2, it is commanded, " If " any man of you bring an offering unto the Lord, " ye shall bring your offering of the cattle:"—the word here translated *cattle*, the rabbies say, includes all beasts wild as well as tame, by which it would seem that any were eligible for this purpose—but the next clause, specifying " of the herd and of the " flock," restricts the precept to beeves, sheep, and goats.

5. *Particular and universal.* This rule is the

reverse of the preceding: when a precept first particularizes any one or more species, and then adds a general term, it is understood to include all the species of that kind. The command in Deut. xxii. 1—3, respecting the restoration of things lost, specifies an *ox*, a *sheep*, an *ass*, and *raiment*: hence it might be argued that a man was obliged to restore these things only; but the next clause adds, "and "with *all* lost things of thy brother's, which he "hath lost, and thou hast found, shalt thou do "likewise:"—here the *universal* prevails, and comprehends every possible *particular*.

6. *Universal and particular, and then universal again, where the determination is made by the particular.* In Exod. xxii. 9—11, the oath of a person accused of theft, "that he hath not put his hand unto his "neighbour's goods," is directed to be taken, first generally "for all manner of trespass," then particularly "for ox, for ass, for sheep, for raiment," and then generally again, "for any manner of lost thing." Hence the rabbies infer that the application must be regulated by a similarity to the particulars specified; that is, as an ox, an ass, a sheep, and raiment are moveables, and may be bartered or disposed of as merchandise, so this precept extends to all things that come under this description; but not to lands, or slaves which, like lands, were to be "taken as an "inheritance:" (Lev. xxv. 46.) the oath was not required for them.

7. *Something general, that wants something special; and something special that wants something general.*

In Numb. iii. 40, “ And the Lord said unto Moses, “ Number all the first born of the males of the “ children of Israel.” This command contains both a general and a particular term, each of which needs the other to explain it. The general term, *all the first born,* includes both males and females ; there was a necessity for the special term *of the males,* in order to exclude the females. So had it been said only, *Number the males,* this might have been supposed to include *all the males* whether first born or not : the term *first born* fixes the matter beyond all doubt.

8. *When any thing is taught generally, and there is something particular specified, that specification is not for its own sake, but to shew that the general rule is to be generally understood.* In Lev. xx. 2, it is commanded, that “ Whosoever he be of the children “ of Israel, or of the strangers that sojourn in Israel, “ that giveth any of his seed unto Molech ; he shall “ surely be put to death ; the people of the land “ shall stone him with stones.” If it be asked, why the sin of offering to Molech, which was already included among other abominations, is here particularly specified, the rabbies say, that this denunciation is designed to teach that all who were guilty of the other abominations were to suffer the same punishment.

9. *When any thing that comes under a general rule is excepted, to lay a particular obligation upon that thing which otherwise would be comprized in the general.* In this case *the exception alleviates and not aggravates.* In Lev. xxiv. 17, it is commanded

that "He that killeth any man, shall surely be put "to death." Here is no distinction between wilful murder, and casual or accidental manslaughter. But in Deut. xix. 5, is the following exception: "When "a man goeth into the wood with his neighbour to "hew wood, and his hand fetcheth a stroke with the "ax to cut down the tree, and the head slippeth "from the helve, and lighteth upon his neighbour "that he die; he shall flee into one of those cities, "and live." Thus a man who killed another ignorantly or undesignedly, was exempted from the punishment of death to which he would have been liable according to the general law.

10. *When any thing that comes under a general rule is excepted, to lay a particular obligation not agreeing with the sense of the general rule.* In this case, *the exception both alleviates and aggravates.* This rule is founded on the following texts: Exod. xxi. 2, "If thou buy an Hebrew servant, six years "shall he serve; and in the seventh he shall go out "free for nothing." This might include both men and women, as in Deut. xv. 12. But in Exod. xxi. 7—11, it is said, "If a man sell his daughter to be "a maid-servant, she shall not go out as the men-"servants do, &c." This exception in the case of a maid-servant both alleviates and aggravates. On the one hand, she might in certain circumstances obtain her freedom before; on the other, the master had a right to marry her without her consent.

11. *When there is an exception from a general rule, in order to determine a new matter, that new matter*

cannot be brought back to its general rule again, unless it be expressly mentioned in the text. Thus in Levit. xxii. 11, respecting those who might eat of the priest's meat, it is given as a general rule: "If the priest "buy any soul with his money, he shall eat of it, and "he that is born in his house; they shall eat of it." This would include his daughters married or unmarried; but in the next verse follows an exception: "If the priest's daughter be married unto a stranger, "she may not eat of an offering of the holy things." This exception would always have excluded her from eating of the holy things, even though she might have returned to her father's house in consequence of a divorce or of the death of her husband; but in either of these cases, if she had no child, express provision is made in the following verse for restoring her to her former privilege: "If the priest's daughter "be a widow or divorced, and have no child, and is "returned unto her father's house as in her youth, "she shall eat of her father's meat."

12. *Things that teach from the subject, and things that teach from the end.* This rule is explained in the following manner. In Lev. xxi. 12, it is commanded respecting the high priest, "Neither shall "he go out of the sanctuary." This might be supposed to mean that he was never to go out of the temple; but from the subject of the context it clearly signifies no more than that he is not to go out to defile himself with a dead body, even of any of his nearest relatives. In Lev. xviii. 6, it is commanded respecting marriage, "None of you shall approach to

"any that is near of kin to him." Here all marriages between relatives would seem to be forbidden; but the end or conclusion of this law limits its application, by enumerating the various degrees of consanguinity and affinity, to which the prohibition was designed to extend.

13. *When two texts contradict one another, and a third comes and weighs them both down.* In Exod. xx. 22, "The Lord said unto Moses, Thus thou "shalt say unto the children of Israel, Ye have seen "that I have talked with you from heaven." In Deut. v. 4, Moses says, "The Lord talked with you "face to face in the mount, out of the midst of the "fire." These two passages are reconciled by a third: in Deut. iv. 36, Moses says, "Out of heaven "he made thee to hear his voice, that he might "instruct thee: and upon earth he shewed thee his "great fire, and thou heardest his voice out of the "midst of the fire."[1]

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[1] Veter. Rabbin. in expon. Pentateuch. Modi Tredecim, a Philip. Aquin. Heb. Liter. Profess. Lutet. Paris. 1620. Raym. Mart. Pug. Fid. p. 63—65. Jewish Prayer Book, London, A.M. 5530. Spanish and Portuguese Jews' Prayer Book, London, A.M. 5570. Dr. Wotton's Miscel. Discourses, c. 3.

CHAPTER III.

Reasons for believing the Story of an Oral Law to be a Fiction.—The Mishna at variance with the Pentateuch, and favourable to Chicanery and Prevarication.—The Contents of the Gemara, frivolous and superstitious, impious and blasphemous, absurd and fabulous.—Apologies for the Talmud answered.—Difference of earlier and later Editions of the Talmud.

The statements and quotations in the preceding chapter will leave the reader at no loss to appreciate the reverence which the Jews profess for the Law of Moses. They regard the *written law* no otherwise than as it is expounded, extended, or limited, by an *oral law*, which they pretend to have been given at the same time and by the same authority. But the remark which has been made respecting the narrative of Maimonides, may be applied to the accounts of other Jewish writers on this subject:—they are unsupported by any evidence whatever. Their having produced no evidence, justifies the suspicion that they had none to produce, and that the whole story is a fiction. A few considerations will shew it to be unworthy of the smallest credit.

The ancient and original record of Mosaic legislation is the Pentateuch:—*that* contains not the least allusion to an oral law, or any trace of its existence. The same may be affirmed of all the other books of the Old Testament. But if an oral law had really been given, is it probable that the scripture, which notices with the utmost exactness things of far inferior moment, would have been entirely silent upon a fact of such vast importance? Surely it would somewhere have suggested, that, beside the written law, Moses had received another, which ought to be a subject of diligent study, though it was not allowed to be committed to writing: we should have found some exhortations to obey it, and some intimations of the danger of transgression. On the contrary the scripture is not only silent in its favour, but furnishes evidence more than sufficient to justify the rejection of it as a fable.

The notion on which the whole traditional system is founded,—*that when Moses was on Mount Sinai for forty days and forty nights, God gave him the whole of the law, with explications and rules fully providing for every case that could arise,*—is contradicted by various parts of the sacred history.

In the twenty-fourth chapter of Leviticus, it is related, not long after Moses came down from the mount, that "the son of an Israelitish woman, "whose father was an Egyptian, blasphemed the "name of the Lord, and cursed."—This was a case not provided for by any law yet given; Moses considered himself not authorized to decide on the punishment to be inflicted; and therefore "they put "him in ward, that the mind of the Lord might be "shewed them." Then follows, not only a sentence on this individual transgressor, but a general law for the punishment of the same crime in all future cases: "Whosoever curseth his God shall bear his "sin: and he that blasphemeth the Name of the "Lord, as well the stranger as he that is born "in the land, shall be put to death." The next chapter resumes the account of the laws given in mount Sinai.

The book of Numbers contains several new commands, given on different occasions during the journeys of the Israelites through the wilderness; and concludes with the following declaration: "These "are the commandments and the judgments which "the Lord commanded by the hand of Moses unto "the children of Israel, *in the plains of Moab*, by "Jordan near Jericho." Does not this passage fully disprove the assertion, that the *whole law* was given on *mount Sinai?*

The book of Deuteronomy consists of little more than repetitions of certain precepts given before, commands supplementary to or explanatory of former ones, and others entirely new, with exhortations to observe the law in general. If *oral* explications of all the written commands had been previously given, could these *written* explications have been necessary; and if the *whole* law was given on Sinai forty years before, how can we account for the addition of these new precepts? That these new laws were not of small importance, will be evident even on a cursory review. The following are some of them. Respecting individuals guilty of idolatry; Deut. xiii. 6—11.—Respecting cities seduced to idolatry; vi. 12—18.—Respecting tithes; xiv. 23—29. —Against planting groves near God's altar; xvi. 21. —Respecting judicial decision in difficult cases; xvii. 8—13. Here is nothing of the Sanhedrim, or of the rules by which the rabbies tell us their decisions were guided.—Against removing a neighbour's landmark; xix. 14.—About besieging a city; xxi. 19, 20.—Respecting expiation of uncertain murder; xxi. 1—9. —How to treat female captives; xxi. 10—14.—Respecting children by a hated wife; xxi. 15—17. —The punishment of a rebellious son; xxi. 18—21.

In the recital which Moses gives of the transactions of Mount Sinai, he says: "The Lord "commanded me at that time, to teach you (חקים) "statutes and (משפטים) judgments." Deut. iv. 14. If we are to believe some modern rabbies,[1] these *statutes and judgments* were no other than the *oral law*. But this is an assertion without proof, an opinion not supported by the general use of the original terms. In the following passages, the singular of the first of these words, both in the masculine and in the feminine form, is used with immediate reference to a particular law, recited just before or just after, with the most circumstantial minuteness. Exodus xxvii. 21. xxviii. 43. xxx. 21. Leviticus iii. 17. vi. 18, 22. vii. 36. x. 9. xvii. 7.

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[1] Maimon. de Studio Legis, a Clavering, c. i. s. 7. R. Aben Ezra, R. Solomon Jarchi, R. Bechai, and others. Vid. Buxtorf. Synagog. Jud. c. iii. p. 54.

Numbers xviii. 23. The singular of the other word is also used in a similar way; Exodus xxi. 31.—In the same manner we find both words used together in the singular number in these passages; Numbers xxviii. 11. xxxv. 29.—And in several passages in Deuteronomy both words, in the plural, are applied to the commands delivered by Moses to Israel, and *written* in that book; chap. v. 1. "Hear, O Israel, "THE STATUTES AND JUDGMENTS which I speak in "your ears this day." vi. 1. "Now THESE are "the commandments, THE STATUTES AND THE "JUDGMENTS which the Lord your God commanded "me to teach you." Surely the disciples of the Talmud cannot be supposed to be better acquainted with the original meaning and application of these terms, than the writer of the second book of Kings. In that book, (xvii. 37.) *the statutes and the judgments* are expressly declared to have been *written.* In our English version, the same Hebrew word, which in the passages above quoted is translated *judgments*, is here translated *ordinances*:—"THE "STATUTES AND THE ordinances, or JUDGMENTS, "and the law, and the commandment, which he "WROTE for you."—The number of quotations might easily be increased; but these will be sufficient to satisfy the reader, that, whatever be the precise meaning of the terms, *statutes and judgments*, they are used to designate, either the written law in general, or some particular parts of it, and that the application of them to a supposed oral law will not stand the test of fair criticism.

As the alleged origin and existence of an oral law are at variance with the language of the Pentateuch, so the account of its pretended transmission from age to age, by a chain of uninterrupted tradition, is equally irreconcileable with the representations of the succeeding books of the sacred canon.

From the death of Joshua to the birth of Samuel, the first prophet recorded to have arisen in Israel after Moses, was a period of three hundred years. Of the state of their affairs, during more than two centuries of that time, we find a succinct but most melancholy discription, in the second chapter of the book of Judges: verses 10—19. This was the period intended by Azariah, a prophet who, in the days of Asa, reminded his countrymen that "FOR A LONG SEASON "Israel had been WITHOUT THE TRUE GOD, and "WITHOUT A TEACHING PRIEST, and WITHOUT "LAW."[1] Who can admit these to be faithful descriptions; and at the same time believe, *that no age passed without inquiries being made into the meaning of the law by a Sanhedrim or assembly of authorized expounders, who made decrees and appointed constitutions, and that in every age the president of that Sanhedrim taught the people in public?*

On occasions when efforts were made to recall the people of Israel to the first principles of their religion and polity, we find references and appeals to the written law, and to that only. When Jehoshaphat sent princes, priests, and Levites to teach in the cities of Judah, "they had the *book* of the law of the "Lord with them, and went throughout all the "cities of Judah and taught the people."[1] Even after the days of Hosea, Amos, Micah, Isaiah, and other illustrious prophets, Manasseh caused an idol to be made and set up as an object of worship in the temple of Jehovah. During his impious reign of more than half a century, the book of the law was neglected and lost; and it was not till twenty years after his death, that a copy of it was unexpectedly found in the temple by Hilkiah the high priest. The surprize discovered by Josiah and his court forbids the supposition that any of them had ever heard or read the law before. If there had then been a succession of conservators and expounders, such as the Talmudists pretend to have constituted their Sanhedrim in every age, is it conceivable that there would have been, to that time, no communication between them and the king; who had reigned eighteen years, and from his accession to the throne had evinced the most laudable zeal for the suppression of idolatry and the re-establishment of the true worship? Josiah immediately availed himself of the happy discovery, to confirm and complete the reformation which he had begun. If the writers of the books of Kings and Chronicles are entitled to any credit, *the book* of the *law* was avowed to be the sole regulator of future proceedings, both by himself and by his people: they assembled in the temple, and bound themselves "to

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[1] 2 Chron. xv. 3.

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[1] 2 Chron. xvii. 7—9.

"perform the words of THIS COVENANT, that were "WRITTEN IN THIS BOOK." What then becomes of the notion, that the basis of the divine covenant was *not* the written law, which was unintelligible and defective? Josiah and his people seem to have entertained a more respectful opinion of it.

The Jews are not even agreed among themselves respecting the Chain of Tradition, as they call it, or the persons by whom their pretended oral law was transmitted from one generation to another. The dissonance between Maimonides, Abarbinel, and other oracles of the synagogue, extends to several particulars which it would be tedious to specify.[1] It is probable that most readers will think enough has been said to establish the conclusion, that the whole story of an oral law is nothing but a rabbinical fiction. They will not however be displeased, to see this opinion corroborated by the contents of the Mishna itself.

The Mishna makes no pretensions to the high antiquity which the Jews ascribe to it. Among the rabbies whose names are mentioned as authorities for the traditions it contains, the earliest is Simeon the Just, who lived about the time of Alexander the Great. The frequent discordance and contrariety between the different rabbies whose opinions it records, are subversive of every claim to divine authority. We can be guilty of no presumption in affirming, that whatever is unjust cannot have been commanded or sanctioned by God; and that a precept which contradicts or evades the plain import of any part of his written law, cannot have proceeded from the same divine author.

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[1] Raym. Mart. Pug. Fid. p. 7—10.

The fourth commandment is an express prohibition of all servile work on the sabbath day. But according to the Mishna, when any thing was done, *which one man could do alone*, as *removing a light piece of wood*, for instance;—if *two* removed it *together*, neither of them broke the sabbath, because *neither* of them did the work *singly*.

God commands, that "If a man vow a vow unto "the Lord, or swear an oath to bind his soul with "a bond; he shall not break his word, he shall do "according to all that proceedeth out of his mouth." Num. xxx. 2. But the Mishna permits a man who is dissatisfied with his vow, to go to some one whom he regards as a wise man, or in his absence to any three other persons, and he or they may release him from the obligation. This refers to such vows as involve no violation of duty or breach of divine command. But rash vows which cannot be made without impiety, are represented as equally binding. If a man in a fit of sinful passion vows that his parents shall not be benefited by his property, the Mishna admits such a vow to be a sufficient impediment to his affording them any assistance, whatever be their necessities; though, if he repent of his unnatural conduct, it allows the obligation of this infamous vow to be disannulled, the claims of natural affection to be renewed, and the fifth commandment to be reinstated in its authority, by a decision of one of the wise men.

Those parts of the law of Moses which regulated the transactions of civil life have furnished models of simplicity and equity to all succeeding ages. But a country administered according to the Mishnic code would be a grand theatre of chicanery and prevarication. Of this any one may satisfy himself by perusing the Mishna, especially the title Bava Kama, which relates to compensations for damages. A few instances, as specimens, will be sufficient.—If an ass eat a peck of dates, the property of another man, dates not being its usual food, and not being supposed to nourish, more than an equal quantity of barley; the owner of the ass shall pay, not the value of a peck of dates, but only the value of a peck of barley.—If a beast belonging to an Israelite trespass and feed in the field of one who is not an Israelite, the Mishna exempts the owner of the beast from all obligation to make restitution.—In cases of damage it allows none but Israelites to be witnesses.—If the beast of an Israelite gore the beast of an alien, there needs be no compensation; but if an alien's beast gore the beast of an Israelite, nothing less than full restitution is required.

The following is one of the enactments of the Mishna relating to depredations of holy things.—'If a man take away a consecrated stone, or beam, 'he commits no trespass. If he give it to his com'panion, he commits a trespass, and his companion 'commits no trespass. If he put it by way of building

‘ into his house, he commits no trespass, till he lives ‘ long enough in that house to gain, by that stone or ‘ beam, the value of a pruta.’—Pruta here signifies the smallest piece of brass money that the Jews formerly used in exchange.—‘ If he take away a consecrated pruta, he commits no trespass ; if he give ‘ it to his companion, he commits a trespass, but his ‘ companion commits no trespass. If he give it to ‘ a bath-keeper, he commits a trespass, though he ‘ does not bathe ; because the bath-keeper says to ‘ him, See, the bath is open ; go in, and bathe.’

The following passage is so plain, that any variety of interpretation would seem altogether impossible. “ If a man cause a blemish in his neighbour, as he “ hath done so shall it be done unto him : breach “ for breach, eye for eye, tooth for tooth : as he hath “ caused a blemish in a man, so shall it be done to “ him again.” (Levit. xxiv. 19, 20. Exod. xxi. 23—25. Deut. xix. 21.) Thus the Law commands punishment by judicial retaliation. The Mishna, on the contrary, determines that in such cases the punishment is to be wholly pecuniary, and directs the damages to be estimated in the following manner. ‘ When a man wounds his neighbour, the estimation ‘ of the damage is made five ways : for *the damage* ‘ *itself*, for *the pain*, for *the cure*, for *loss of time*, and ‘ *for the shame*. For *the damage*—if a man put out ‘ his neighbour’s eye, or cut off his hand, or wound ‘ his foot, the sufferer is considered as a slave that ‘ is sold in the market ; and the price of the ‘ slave sound, and of the same slave maimed, being 'computed, the difference of value is the compensation for the loss or injury of the limb. For *the smart*—they consider how much such a man may be willing to take, to have his nail wounded with a pin or a nail which leaves no scar. *The cure* must be paid by the person who did the injury. If pustules arise from the wound's not being cured, he must pay for their cure: if they do not arise from the wound, he is free. If it be healed, and break out again, he must pay for completing the cure. If it was completely cured, he is not obliged to pay for any further cure. For *loss of time*, the patient is considered as if he kept cucumbers, because he is already paid for his eye, or hand, or foot. *The shame* is estimated with regard to the person who gave and the person who received the affront.'—Must not all the disciples of the Mishna fall under the censure once addressed to their pharisaic predecessors? "Thus have ye made the commandment of God of none effect by your tradition." Matt. xv. 6.[1]

The study of the Mishna, however, has not been wholly unproductive of advantage to Christians. Being compiled about the close of the second century, it may, in the main, be regarded as a digest of the traditions received and practised by the Pharisees in the days of our Lord. Some learned expositors have accordingly made considerable use of it, in illustrating the narratives and allusions of the New Testament, as well as in explaining various passages of the Old Testament.[1]

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[1] Wagenseil. Tela Ignea Sat. Pref. p. 580—598. Hoornbeck de Judæis, c. i. Wotton's Miscellaneous Discourses, p. 39—71. 157, 158. Address to the Jews, by John Xeres, a converted Jew, p. 7—10.

A similar use has also been made of the Jerusalem Gemara; though as a work of later date, being compiled about the year 300, it is consequently, on every historical question, of inferior authority. The Babylonian Gemara, being compiled about the year 500, in another country, and a different dialect, the Biblical student has derived still less assistance from its perusal. It is this, however, which obtains the highest estimation from the generality of modern Jews. The Jerusalem Talmud, including the Mishna and Gemara, is printed in one large folio volume: and the Babylonian extends, in some editions, to twelve folios, and in others to thirteen.

The Babylonian Talmud has been justly described as containing things frivolous and superstitious, impieties and blasphemies, absurdities and fables. Some modern rabbies endeavour to rescue this object of Jewish veneration from so serious a censure. Those things which have been reputed *superstitious and frivolous*, they affirm to be traditional interpretations of the law, constitutions of Moses from Mount Sinai, or determinations of their wise men in different ages, made by virtue of the authority vested in the Sanhedrim, and according to the rules received from Moses for regulating such determinations. But the futility of this assertion has been sufficiently proved in the former part of this chapter.

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[1] See particularly the works of Dr. Lightfoot and Dr. Gill.

Those things which have been reprobated as *impieties and blasphemies*, they maintain to be only imitations of the Scriptures, which frequently speak of the Divine Being in language borrowed from the parts, affections, and passions of creatures. But the tropes and metaphors of the inspired writers furnish no plea for the mean, extravagant and abominable representations of the Talmud. The pious reader will excuse my presenting him with two extracts, as specimens.—'Rabbi Simeon the son of Pazzai taught the following things: It is written, "And God made two great lights:" it is also written, "The greater light and the lesser light." The Moon said to God, Lord of the universe, can two kings reign under one crown? God said, Go thou, and be lessened.—The Moon said, Lord of the world, because I have spoken what is right before thee, shall I therefore be diminished? God said, Go thou, and rule by day and by night.—The Moon said, What honour and dignity will this confer upon me? Of what use is a candle at noon-day? God said, Go thou, and Israel shall compute their days and years by thee.—The Moon said, They will also compute them by the Sun, nor is it possible to compute the four seasons of the year any otherwise; for it is written, "And let them be for signs and for seasons, and for days and years." God said, Go thou, and just men shall be called by thy name: as Jacob the little, Samuel the little, and David the little.—God saw that the Moon was not satisfied, and he said, Bring ye a propitiation for me, because

'I have lessened the Moon. And it was on account 'of this, that Simeon the son of Lakish said, Why is 'the goat that used to be offered at the new moon 'spoken of differently from others, as it is written, '(חטאה להאל) for a sin-offering for the Lord? Num. 'xxviii. 15. It is as though God had said, That 'goat shall be a sin-offering for me, because I have 'lessened the moon.'[1]—Another part of the Talmud represents God as having contracted impurity by the burial of Moses, and as washing in fire in order to cleanse himself. 'An infidel asks Rabbi Abuhu, 'Since your God is a priest, for it is said, "Bring 'me an offering:" (Exod. xxv. 2.) when he buried 'Moses, and became unclean, with what did he wash 'himself? Num. xix. 11, &c. It could not be with 'water; for it is said, "Who hath measured the 'waters in the hollow of his hand;" that is, the 'waters would not suffice for him to dip in. R. 'Abuhu replied, He washed himself in fire: "for, 'behold the Lord will come with," or in "fire." '(Isa. lxvi. 15.) How, asked the infidel, is there such 'a thing as washing in fire to be found any where? 'R. Abuhu replied, Certainly, the chief washing is 'with fire: "All that abideth not the fire," that is, 'that would be consumed by fire, "ye shall make go 'through the water." (Num. xxxi. 23.)'[2]—Deity polluted, and requiring ablution! God confessing sin, and wanting an atonement! How applicable to a writer of such fictions, is the reproof which Asaph represents God as addressing "to the wicked! Thou "thoughtest that I was altogether such an one as "thyself!" What a deplorable consideration, that the professed worshippers of Jehovah have disgorged impieties and blasphemies, never exceeded by the votaries of Baal, Jupiter, or Brama!

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[1] Talmud. Cod. Cholin. c. iii. fol. 60. apud Bartoloc. Bib. Rab. tom. i. p. 633, 634. Buxtorf. Synag. Jud. c. xxii. p. 478, 479. Jewish Repos. vol. i. p. 453.

[2] Sanhedrin, fol. 39. col. 1. cited in Jewish Repos. vol. i. p. 478.

Those things which have been condemned as *absurdities and fables*, the admirers of the Talmud extol as beautiful apologues, conveying in parabolical language the sublimest lessons of heavenly wisdom.—To this it is replied: that though some of these stories may admit of being explained as allegories or parables, yet this cannot be justly regarded as their general character. The Talmudists frequently urge the truth and certainty of their accounts, which is not usual in parables. Thus after a relation which rivals the ravings of insanity, one of them gravely declares, I could not have believed this, if I had not seen the place myself.—They often meet tacit objections, endeavour to vindicate their stories from inconsistency, and labour hard to support the principal circumstances from the text of the scripture.—They add no moral to their fables, which are often so constructed as not to admit of any. The applications of some later writers are, if possible, more absurd than the fables of their predecessors. To attempt a moral application of every fable in Ovid's Metamorphoses would not be a more hopeless task than a rational construction of the monstrous romances of the Talmud.[1]

Princes and pontiffs of former ages, supposing the perusal of these volumes to be favourable to the promotion of Judaism, and their very existence to be dangerous to the interests of Christianity, issued various decrees, prohibiting them from being read, and directing all the copies of them to be committed to the flames. Many were burnt at Rome, Ancona, and other places; but many were concealed by the Jews, and these decrees were only partially executed.[2] The invention of printing supplied the means of multiplying these as well as all other books. There is reason to believe, however, that many passages, which were contained in the earlier impressions, have been omitted by the Jews themselves in the later editions. The following account of the matter is given in a work published at Amsterdam in the year 1723, by Christian Meyer, a learned Jew, who, after having held the office of a rabbi at Hamburgh, had embraced Christianity, and after his conversion lived many years, uniformly sustaining an unblemished reputation.

He states that a complete edition of the Talmud had been printed by the Jews at Cracow in Poland, and circulated all over that country: that after this, many Jews being converted to the Roman Catholic faith, they made their new friends acquainted with all that was said in the Talmud respecting Jesus of Nazareth: that in consequence of this the Jews suffered a dreadful persecution, during which, in Cracow and other parts of Poland, thousands of them were killed: that the terror of those who escaped was very great, and induced them to think of some expedient to prevent the recurrence of such a calamity. After the storm had subsided, an assembly was convened, consisting of the principal Jews of Great and Little Poland, Lithuania and Russia. They met at Jareslow in Little Poland, in the months of Elul and Tisri; the latter of which was the first in the Jewish year 5391, and answers to September in the year of our Lord, 1630. They agreed on the following circular letter to be sent to all their brethren.

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[1] Pseif. Theol. Jud. Ex. i. Thes. 27—33. Hulsius De Theol. Jud. p. 445. Wagenseil. Tela Ignea Sat. Præf. p. 61, &c. Leusden. Philol. Heb. Diss. xiii, xiv.

[2] Bartoloc. Bib. Rab. tom. iii. p. 731—748. Wolf. Bib. Heb. vol. ii. p. 931—934.

'Great peace be to our beloved brethren of the 'house of Israel.

'Having received information that many Chris-'tians have applied themselves with great care, to 'acquire a knowledge of the language in which 'our books are written; we therefore enjoin you, 'under the penalty of the great ban, to be inflicted 'upon such of you as shall transgress this our decree, 'that you do not, in any new edition of either the 'Mishna or the Gemara, publish any thing relative 'to Jesus the Nazarene; and that you take especial 'care not to write any thing concerning him, 'either good or bad, so that neither ourselves nor 'our religion may be exposed to any injury; for

‘ we know what those men of Belial have done to us when they became Christians: and how their representations have obtained credit. Therefore let this make you cautious. If you do not pay strict attention to this our letter, but act contrary thereto, and continue to publish our books in the same manner as before, you may occasion, both to us and to yourselves, greater afflictions than we have hitherto experienced, and be the means of our being compelled to embrace the Christian religion, as we were formerly ; and thus our latter troubles may be worse than the former.—For these reasons we command you, if you publish any new edition of those books, let the places relating to Jesus the Nazarene be left in blank, and fill up the place with a circle like this ○. But the rabbies and teachers of children will know how to instruct the youth by word of mouth. Then Christians will no longer have any thing to shew against us upon this subject, and we may expect deliverance from the afflictions we have laboured under, and may reasonably hope to live in peace.

‘ Written at Jareslow in presence of the rabbies, in the year of the world 5391.’

Meyer proceeds to state, that all the copies of the old editions were carefully concealed, and the new editions were printed according to the directions of this circular letter. The detection of the omissions, and the consequent preference discovered by learned Christians for the old copies, furnished an opportunity for a masterpiece of rabbinical fraud. 'At length 'when the Christians were observed to be more 'desirous of obtaining the former Cracow edition 'than the latter, the Jews thought of a scheme to 'deceive them, and to gain a great deal of money 'by it. They printed a number of copies on old 'paper and from an old type, resembling the paper 'and type of the former edition; and put the former 'date and the same binding. The Christians believed 'the Jews, and purchased them readily at a great 'price: but there was no more to be found in them 'than in any of the new editions.'[1]

The passages which Meyer asserts to have been omitted, appear to have contained the same accounts which have also been exhibited in a separate book, under the title of Toldoth Yeshu, purporting to be a history of the birth, life, and death of Jesus of Nazareth; of which a brief summary will be given in another part of this work.—A writer in the Jewish Repository[2] asserts, that 'a great number 'of these passages may be traced in a copy of the 'Talmud, deposited by the learned Selden in the 'Bodleian library, at Oxford, and in which an attempt 'has been made to obliterate them with ink.' By whom these obliterations were made or attempted, seems to be a matter of uncertainty. A learned Frenchman gives the following account, but without stating whence he derived it. 'In the public library

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[1] Meyer. Vera Generat. Immanuel. Hebr. et Latin. Amst. 1723. p. 72—75. Jewish Repos. vol. ii. p. 89, 90.

[2] Vol. iii. p. 3.

'at Oxford there is a copy of the Babylonian Talmud, 'printed at Venice in ten volumes folio, which 'belonged to Selden. This copy had been revised, 'conformably to the orders of the Inquisition, by 'a Capuchin, who has obliterated all the passages 'relating to the Messiah, the Virgin Mary, the 'Apostles and the Evangelists, and all the places 'that mention the Roman empire, which the Tal'mud calls *The kingdom of Impiety*, or *The 'Impious Kingdom.* These obliterated passages 'are wholly illegible: the ink has penetrated the 'paper, so that it is not possible even to read the 'words on the opposite page.'[1]

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[1] Michael de la Roche, Memoires Britan. tom. xiv. p. 492, apud Schoetgen. Horæ Heb. et Talmud. tom. ii. p. 840.

CHAPTER V.

The Cabbala:—the Term explained:—Two Kinds, Theoretical and Practical:—The latter a mere System of magical Superstition.—The Theoretical Cabbala subdivided into two Species,—Symbolical and Literal.—Some Account of each.—Different Opinions of the Value and Use of the Cabbala.

ONE of the principal branches of Modern Judaism, and that which its professors extol as the sublimest of all sciences, is the Cabbala. This word is of Hebrew origin, being derived from a root which signifies *to receive*. It has sometimes been used in a large sense, as comprehending all the explications, maxims, and ceremonies, which the Jews have received from their fathers; but is oftener employed in a more limited acceptation, to designate a species of theology and philosophy, very different from the civil and criminal, ritual and ecclesiastical traditions, which form the principal contents of the Mishna. The term *Cabbala* is generally applied to those mystical interpretations of the scripture, and metaphysical speculations concerning the Deity and other beings, which are found in many Jewish authors, and which are said to have been handed down by a secret tradition from the earliest ages.[1]

To dignify the Cabbala with the sanction of high antiquity, it has been pretended that Moses was on Mount Sinai for three several periods, of forty days each; that during the first period he received the Written Law, that during the second he was instructed in the Mishna, and that the last forty days were spent in the study of the Cabbala.[2] Spurious writings have been produced under the most venerable names. The apocryphal writer who assumes the character of Ezra, says : 'And my mouth was opened, 'and shut no more. The Most High gave under'standing unto the five men, that they wrote the high 'thing of the night, which they understood not. 'But in the night they did eat bread; but I spake by 'days and held not my tongue by night. In forty 'days they wrote two hundred and four books. And 'when the forty days were fulfilled, the Most High 'spake saying, The first that thou hast written, 'publish openly, that the worthy and unworthy may 'read. But keep the last seventy, that thou mayest 'give them to the wise among thy people. For in 'them is the vein of understanding, and the fountain 'of wisdom, and the river of knowledge.'[3] These seventy books have been supposed to contain a copious exposition of the Cabbalistic system; *the vein of un-*

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[1] Buxtorf. Lex. Chald. Talm. and Rabb. col. 1453. Raym. Mart. Pug. Fid. p. 71. 709. Menasseh Ben Israel Conciliator, p. 169. Impress. A. D. 1643. Brucker. Hist. Crit. Philos. tom. ii. p. 832. 917.

[2] Menass. Conciliat. p. 170.

[3] Book ii. c. 14. v. 41—47.

derstanding being an ineffable theology concerning the supersubstantial Deity; *the fountain of wisdom*, an exact metaphysic concerning intelligible and angelic forms; and *the river of knowledge*, a very clear philosophy respecting natural things. Volumes have been exhibited as some of this number, and represented as the genuine productions of Ezra, the inspired scribe; but without a shadow of evidence, either external or internal, to support such pretensions, or to redeem them from the censure of being contemptible forgeries of modern times.[1] With equal disregard of truth, and with superior effrontery, the Jews have attributed one Cabbalistic book to the patriarch Abraham; and another to Adam himself, or to an angel, called Rasiel, from whom they affirm that Adam received it.[2]

But dismissing these fictions, we find no Cabbalistic writings but what are evidently posterior to the destruction of the second temple. The most celebrated of them are the *Sepher Jetsira*, or Book of the Creation, and *Sepher Zohar*, or Book of Splendour. The former is the book which some Jews have ascribed to the patriarch Abraham; but others, with greater appearance of truth, attribute it to Akiba, a famous rabbi, who lost his life in the cause of Barchocheba, a false Messiah, in the reign of the Roman emperor Adrian. The author of the Zohar is said to have been a disciple of Akiba, Simeon Ben Jochai, whom the Jews consider as the prince of the Cabbalists, and to whose authority, in every point in which he is not contradicted by the Talmud, they render an implicit submission. Some learned men have doubted whether these books came from the hands of these rabbies, or even, as the substance of their dictation, from the hands of their immediate disciples, in the state in which they now appear ; but the general opinion is, that, though they may have undergone some alterations or interpolations, there is no reason to doubt their being for the most part the same ; that there is sufficient ground for believing them to have been written before the Talmud ; and that they contain the notions which were commonly adopted by speculative Jews in the age to which they are thus attributed. The same notions have been followed by the more modern Cabbalists, who have lived chiefly since the tenth century, and have employed themselves in amplifying and commenting upon the dogmas of their predecessors.[1]

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[1] Wolf. Bib. Heb. vol. i. p. 942. vol. ii. p. 1196. Leusden. Philol. Heb. Dis. xxvi. s. 15.

[2] Bartoloc. Bib. Rab. tom. i. p. 15—80. Wolf. Bib. Heb. vol. i. p. 23. 111. Schoetgen. Horæ Heb. tom. ii. p. 44.

The Cabbala is of two kinds, *theoretical* and *practical*. The *theoretical* is so denominated from the things about which it is conversant, being objects to be apprehended by speculation and meditation. The *practical* is nothing more than a system of magic, consisting in a superstitious use of the Scriptures, and especially of the divine names, with the hope or pretence, of effecting things beyond the capacity and course of nature. Abraham, Moses, Solomon, and others in ancient times, are said to have been distinguished for a profound knowledge and skilful application of these mysteries; some experience in which was deemed an essential requisite in every candidate for a seat in the Sanhedrim. This study was much cultivated by the Jews in the middle ages; when by diagrams delineated in certain forms, and inscribed with mystical terms produced by transpositions of the letters of sacred names, or combinations of the initials of particular words, they pretended to heal or secure from wounds, extinguish fires, and achieve other wonderful exploits. The following was one of the figures most celebrated for these potent qualities. It was called *The Shield of David:* the inscription *Agla* is composed of the initials of four Hebrew words.[1]

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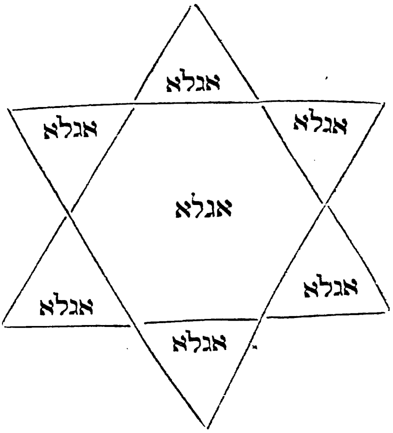
[1] Bartoloc. Bib. Rab. tom. iv. p. 272—274. 412—417. Wolf. Bib. Heb. vol. i. p. 23. 955. 1134. Wagens. Sota, 982. Brucker. Hist. Philos. tom. ii. p. 834—841. 845, &c.



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[1] אתה נבר לשלם אדני which may be rendered, Thou art strong for ever, O Lord! or, Thou art strong in the eternal God.

Sovereign virtues were believed to be annexed to the seventy-two names of the Deity, which the Cabbalists formed by decomposing the nineteenth, twentieth, and twenty-first verses of the fourteenth chapter of Exodus, which contain seventy-two letters each, and distributing them into seventy-two words of three letters each.—Whether it was from a want of efficacy in these divine names, or because all the multiplications of rabbinical ingenuity had failed of supplying a number adequate to the demand, that recourse has been had to the name of an infernal spirit, furnished by the same fruitful source of invention, we are not informed. Such, however, has been the strange fact.—The Talmud, after cautioning its votaries against drinking water by night, lest it should cause dizziness and blindness, instructs them, if they do drink at that time, how to guard against these maladies: it is by repeating S*hiavriri*, *Vriri*, *Riri*, *Iri*, *Ri*, *I*. The rabbies say that (שברירי) *Shiavriri* is the demon who presides over these plagues, and that any person afflicted with them may obtain a certain cure by writing the name of this personage in the following form ; in which as the name gradually diminishes to one small letter, so the disorder will daily abate till it be wholly removed.

ש ב ר י ר י
ב ר י ר י
ר י ר י
י ר י
ר י
י

This will remind the reader of the *Abracadabra* which used to be deemed a remedy for agues.—Medallions were also made, according to Cabbalistic art, and prized as amulets of astonishing power. Some of them contained, in a circular field, an emblematical figure of the Moon; and on the reverse a square Table, divided into eighty-one compartments, with one or two Hebrew letters in each: and these letters were so disposed that if cast up as numerals, perpendicularly, horizontally, and diagonally, in twenty different lines, they exhibited the same total, 369. There were similar medalions of the primary planets, Mercury, Venus, Mars, Jupiter, and Saturn; and also of the Sun, which were the most esteemed of them all. The wearer of one of the solar medallions was assured, that he should be fortunate in all things, should be feared by all men, should obtain from kings and princes whatever he should desire either by personal application or by messages, should recover what he might happen to lose, and that himself and all his affairs should be under the special blessing of God.[1]—A famous rabbi, who lived in the thirteenth century, relates two marvellous adventures:—*one* of a Jew, who, being sentenced to be burnt alive for adultery, contrived by his Cabbalistic skill that the executioners of justice mistook a horse for him, and burnt the horse in his stead; so that he escaped:—*the other* of himself,—

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[1] Wolf. Bib. Heb. vol. ii. p. 1210, 1213—1216. Brucker. Hist. Philos. tom. ii. 970, 875, 876. Bartoloc. Bib. Rab. tom. i. p. 251. tom. iv. p. 232, 233, 250—255.

that at Barcelona, in the presence of the king, he, by a cabbalistical use of the name *Jehovah,* actually launched a ship, after the shipwrights had done their utmost to launch it, and abandoned the attempt as impracticable.[1]—The name of this rabbi was Moses Ben Nachman, frequently called Nachmanides; to whose wonderful tales the reader will give as much credit as he may deem them to deserve.

The Theoretical Cabbala is subdivided into two species; *artificial* or *literal,* and *symbolical* or *dogmatical.* The latter leaves nothing to art or ingenuity, but propounds doctrines received from the teachers of this science. The former opens a large field for the exercise of ingenuity or industry: it presents several mystical modes of expounding the scriptures, and eliciting the recondite senses which they are supposed to contain.

Menasseh Ben Israel, who flourished about the middle of the seventeenth century, and whom the present chief Rabbi of the Portuguese Jews in London[2] extols as a 'Divine Philosopher, endowed with profound learning and extreme piety,' compares the Law to the *body,* the Mishna to the *soul,* and the Cabbala to the *soul of the soul.* The ignorant vulgar, he says, may be satisfied with the first: wise servants of the Most High attend to the second; but the wisest direct their contemplations to the third.

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[1] Stehelin's Traditions, vol. i. p. 146.

[2] Form of Service in commemoration of the Dedication of the Portuguese Jew Synagogue. By Dr. R. Meldola. For Friday Evening. Tisri 17, A. M. 5575. i. e. September 29, A. D. 1814.

Those who confine their attention to the ritual and civil regulations of the Mishna and Gemara, he compares to compounders of medicines, who, without knowing the virtues of the various ingredients, merely follow the prescriptions confided to their care: but persons that study the mysteries of the Cabbala, he compares to physicians, who understand the nature and design of all the remedies which they prescribe. As the Talmudical doctors have thirteen dialectical canons for determining the sense of the law in all civil and ecclesiastical cases; so, Menasseh says, the Cabbalists, those divine theologians, as he frequently styles them, have thirteen rules by which they are enabled to penetrate the mysteries with which the scriptures abound.

By some of these rules the Cabbalists pretend to discover profundities of meaning—in the figures of all the letters of the Hebrew Alphabet;—in the form of a particular letter at the end of a word being different from that which it generally bears when it is a final letter, or in a letter being written in the middle of a word in a character generally used only at the end;—in any letter or letters being written in a size smaller or larger than the rest of the manuscript, or in a letter being written upside down;—in the variations found in the spelling of certain words, which have a letter more in some places than they have in others;—in peculiarities observed in the position of any of the points or accents;—in certain expressions supposed to be elliptical or redundant. Most persons, not initiated into the Cabbalistic arcana, will think these varieties easily to be accounted for by negligencies or accidents in transcription, and will not expect much knowledge to be gained by grinding and pulverising the Hebrew characters. Menasseh, however, strenuously insists, though he offers no argument or proof in support of his opinion, that in transcribing sacred writings these things could not be accidental, but must all have been designed to convey latent instruction; and maintains that the Hebrew language having God for its author, even the forms of the letters are symbolical lessons of wisdom, and all the straight and curved lines which compose them are pregnant with mysteries. But the principal branches of the *literal* Cabbala are three, denominated *Gematria*, *Notaricon*, and *Temura*.

Gematria is a word which the rabbies have borrowed from the Greek, and signifies *quantity*, *proportion*, or *equal dimension*. This is a mathematical way of contemplating the scriptures. All the Hebrew letters are considered as numerals; according to the following Table.

UNITS.			TENS.			HUNDREDS.		
Aleph	א	1	Yod	י	10	Koph	ק	100
Beth	ב	2	Caph	כ	20	Resh	ר	200
Gimel	ג	3	Lamed	ל	30	Shin	ש	300
Daleth	ד	4	Mem	מ	40	Tau	ת	400
He	ה	5	Nun	נ	50	Final Caph	ך	500
Vau	ו	6	Samech	ס	60	Final Mem	ם	600
Zain	ז	7	Ain	ע	70	Final Nun	ן	700
Cheth	ח	8	Pe	פ	80	Final Pe	ף	800
Teth	ט	9	Tzaddi	צ	90	Final Tzaddi	ץ	900

Any two words or phrases, occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible; and any one or more words, consisting of letters which, cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, the letters of the words יבא שילה *Shiloh shall come,* (in Gen. xlix. 10.) amounting to 358; and the word משיח *Messiah,* containing the same number; it has been deemed a sufficient proof that this passage is a prophecy of the Messiah: and some of the most eminent commentators among the modern rabbies, in expounding the prediction in Zechariah iii. 8, "I will bring forth my servant the BRANCH," have argued that this must be the Messiah, because the word מנחם *Comforter,* a name given to the Messiah by the Talmudists, and the word צמח *Branch,* contain letters of the same numerical value. But correct as these two conclusions undoubtedly are, we cannot admire a way of arriving at them, which is as likely to conduct to error as to truth.

Notaricon is a term borrowed from the Romans, among whom the *notarii,* notaries or short hand writers, were accustomed to use single letters to signify whole words, with other methods of abbreviation. Notaricon is twofold: sometimes one word is formed from the initial or final letters of two or more words; and sometimes the letters of one word are taken as the initials of so many other words: and the words so collected are deemed faithful expositions of some of the meanings of the text in question. In Deut. xxx. 12. Moses asks, "Who "shall go up for us to heaven?"[1] The initial letters of the original words form the Hebrew word for *circumcision*,[2]—and the final letters compose the word *Jehovah*.[3] Hence it is inferred that God gave circumcision as the way to heaven. So the six letters of the first word in Genesis, translated "In "the beginning,"[4] are the initials of six Hebrew words, which signify, *In the beginning God saw that Israel would accept the law*.[5]

Temura, which is a word of Hebrew origin, signifies *permutation*. Sometimes the letters of a word are transposed so as to form another word:—and sometimes a word in any particular text is exchanged for a word, formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation; of which there are several sorts, but the most common is, to put the twenty-second letter of the alphabet in the place of the first, the twenty-first instead of the second, the twentieth instead of the third, and so on. Thus they tell us that Jeremiah, by the word *Sheshach*, intended *Babel*.[6] Whether the prophet Jeremiah ever heard or thought of this rule of permutation, I leave to others to discuss; and only remark, that these modes of interpretation tend to represent the scriptures as a collection of acrostics, anagrams, and riddles.[1]

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[1] מי יעלה לנו השמימה

[2] מילה Circumcision,

[3] יהוה Jehovah.

[4] בראשית

[5] בראשות ראה אלהים שיקבלו ישראל תורה

[6] ששך for בבל Jer. xxv. 26.

To give a clear account of the *symbolical* or *dogmatical* Cabbala, is a work of no small difficulty. A learned and judicious writer, who had paid considerable attention to the Cabbalists, compares an investigation of their meaning to an attempt to penetrate a forest through which there is no beaten path, and where every step of the progress is obstructed by briars and thorns. He suggests a doubt whether these writers themselves *always* annexed clear and distinct ideas to the language they employed ; a suspicion justified by their awkward endeavours to convey metaphysical notions, which can only be comprehended by the acutest mental abstraction, under the garb of corporeal symbols which are destitute of all connection with those metaphysical ideas, and tend, not to elucidate, but to involve them in more palpable obscurity. To throw light into this region of darkness,—to disentangle the most intricate perplexities,—to delineate absurd symbols with a rational interpretation,—to solve strange enigmas,—and to extract a probable meaning from propositions which sound like the incoherencies of lunacy,—is the hard task required of an expounder of the Cabbalistic writings. These formidable difficulties, however, have not prevented the study. It has been prosecuted by men whom no obstacles could discourage ; and the results of their researches afford sufficient to satisfy the inquirer into this mysterious part of Modern Judaism. The limits of the present work will only permit a brief summary of the leading points of the system, which shall be given with as much plainness of language, and as little of the jargon in which they are sometimes expressed, as is compatible with the abstruseness of the subject.[1]

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[1] Buxtorf. Lex. Chald. Talm. et Rab. col. 440, 441. 1339, 1340. 1178. Walton. Proleg. ix. s. 35—38. Leusden. Philol. Heb. Dis. xxvi. Menass. Conciliator, p. 168—174. Bartoloc. Bib. Rab. tom. i. p. 246—250. Wolf. Bib. Heb. vol. ii. p. 1211—1213. Brucker. Hist. Philos. tom. ii. p. 972—974. Buxtorf. Syn. Jud. c. iv, p. 86.

1. From nothing, nothing can be produced.—This is the foundation or principal point of the whole Cabbalistic philosophy, and of all the emanative system ; which therefore pronounces that all things have emanated from the divine essence, deeming it impossible that *being* can by any means be produced from *non-entity*, *something* from *nothing*.

2. There is no essence or substance, therefore, which has proceeded from nothing, or been created out of nothing.

3. Hence *matter* cannot have proceeded from nothing, but must have had some other origin.

4. Matter is too mean in its nature to have been self-originated, or self-existent.

5. Hence it follows, that there is no such essence as matter, properly so called, in the universe.

6. The conclusion deducible from these premises is,—that all that exists is *spirit*.

7. This spirit is uncreated, eternal, intellectual,

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[1] Brucker. Hist. Philos. tom. ii. p. 952, 953.

sentient, possessing inherent life and motive power, filling immensity, and self-existing by necessity of nature.

8. This spirit is the infinite being,[1] or Deity, the cause of all other causes and beings.

9. From this infinite spirit, therefore, all things must emanate and proceed.

10. This being the true spiritual source of all things, all things must necessarily have emanated from it, and therefore must also subsist in it.

11. The universe, therefore, is an immanent offspring of Deity, in which the divine essence has in various degrees unfolded and modified its attributes and properties.

12. The nearer any emanation is to the primordial source, it is so much the more excellent and divine.

13. The further any emanation is removed from this supreme source, its nature is so much the less excellent and divine.

14. The process of emanation is sometimes represented in the following order.—That emanations might issue from the primordial source of infinite light, and modifications of the divine perfections might appear, the deity caused first to emanate from himself a kind of original and principal fountain, or channel, by or through which all other emanations might be produced. This First born[2] of the Infinite has, in his emanations, manifested his divinity in peculiar ways, and has sent forth from himself ten

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[1] אין סוף *Ain Soph,* a term frequently used by the Cabbalists.

[2] Frequently called by the Cabbalists אדם קדמון *Adam Kadmon.*

luminous streams, which are called *sephiroth.* This word is translated, by some authors, *numerations*,[1] and by others, *splendours*.[2]

15. Before the creation or emanation of the universe, all space was filled with the infinite light. There was no vacuum, or empty space, to admit of any thing being produced. But when the volition for the formation of the universe arose in the divine mind, the supreme light which had been diffused through immensity retired, from a certain point, to an equal distance all around it; thus leaving a vacuum, or empty space, perfectly spherical. In this sphere there still remained some vestiges of the Infinite, which were to be the receptacles of the rays about to be emitted by the supreme light for the formation of future worlds. From a part of the concave, a beam of light was sent forth into the opaque sphere. This stream of light formed a channel, through which streams of light were to flow, for the production of worlds. The light conveyed through this channel proceeded not long in a rectilinear course; but, diverging on each side at ten different points, formed so many subordinate concentric circles of light, separated from each other, and from the supreme light by portions of empty or opaque space, and leaving still an opaque sphere, in the centre.

16. The ten numerations or splendours are denominated, Supreme Crown, Wisdom, Understanding,

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[1] From ספר *to number.*

[2] From ספיר *a sapphire.*

Mercy, Severity, Beauty, Victory, Glory, Stability, and Sovereignty.—These are not like instruments used by an agent, distinct and separate from the hand which employs them, but essential instruments of divine communication, substantially existing in the divine nature, and proceeding from it through the medium of the first offspring of Deity; as rays issuing from the Sun are instruments of heat, of the same nature as their source.

17. Through these luminous channels all things have proceeded from the first emanation of Deity;—things celestial and immanent in emanation; spiritual, and produced without pre-existent matter; angelic, and created in substance and subject; and material, which depend on matter for their being, subsistence, powers, and operations.—These constitute four worlds. AZILUTH, or the world of emanation; proceeding from the primordial light, through the medium of the firstborn of Infinity; and comprehending all the excellencies of the inferior worlds, without any of their imperfections. BRIA, or the world of creation; containing those spiritual beings which derive their existence immediately from the Aziluthic world. JETSIRA, or the formative world; containing those spiritual substances which derive their immediate origin from the Briatic world. ASHIA, or the material and visible world; including all those substances which are capable of composition, motion, division, generation, and corruption: this world consists of the very dregs of emanation, and is the residence of evil spirits.

18. The universe, therefore, is distinct from God, as an effect from its cause; not, however, as a transient, but as an immanent effect: so that the emanation of all things from the Deity shews that the universe is God manifested, or that it is an evolution and expansion of the Deity; who is concealed in his own essence, but in the universe is revealed and visible;[1] and is exhibited in the

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[1] This very much resembles the doctrine of the Stoics. Seneca, who was of that sect, says: Quid est Deus? Mens universi. Quid est Deus? Quod vides totum, et quod non vides totum. 'What is God? 'The mind of the universe. What is God? Every thing both visible 'and invisible.' *Nat. Quæst. Præf.*—In another place he says: Vis illum Fatum vocare? Non errabis: hic est ex quo suspensa sunt omnia, causa causarum. Vis illum Providentiam dicere? Recte dices: est enim cujus consilio huic mundo providetur, ut inconcussus eat, et actus suos explicet. Vis illum Naturam vocare? Non peccabis: est enim ex quo nata sunt omnia, cujus spiritu vivimus. Vis illum vocare Mundum? Non falleris: Ipse enim est totum quod vides, totus suis partibus inditus, et se sustinens vi sua. 'Will you call him 'Fate? You will be right: on him all things depend; he is the cause 'of causes. Will you call him Providence? You will be correct: 'for by his wisdom and care is the world guided, so that it proceeds 'undisturbed, and develops its operations. Will you call him Nature? 'You will not err: for from him all things have originated, and by 'his breath we live. Will you call him the World? You will not be 'mistaken: for he is himself all that is visible, a whole consisting 'of its various parts, and sustaining itself by its own power.' *Ibid.* Lib. ii. c. 45.—In another place he says: Ipse qui ea (*scil.* omnia) tractat, qui condidit, qui totum hoc fundavit deditque circa se, major est pars operis sui ac melior, effugit oculos, cogitatione visendus est. 'He who has made and governs all things, who has constructed 'this universe and thrown it around himself, is the greater and better 'part of his own work; he eludes the sight, and is only to be perceived 'by the thoughts.' *Ibid.* Lib. vii. c. 30. The classical reader cannot fail of recollecting two beautiful passages in which Virgil has delivered this doctrine of the philosophers.

different worlds, with a splendour succesively decreasing, according to their distance from the first cause. The last and remotest production of emanative energy is *matter;* which is rather a privation of perfection, than a distinct essence; being found where the light,

Esse apibus partem divinæ mentis, et haustus
Æthereos dixere: Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas.
Georg. Lib. iv. v. 220.

Sages have opined,
That bees have portions of a heavenly mind:
That God pervades, and, like one common soul,
Fills, feeds, and animates, the world's great whole;
That flocks, herds, beasts, and men, from him receive
Their vital breath, in him all move and live.
Warton's Translation.

Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Æneid. Lib. vi. v. 724.

Know first, a spirit, with an active flame,
Fills, feeds, and animates this mighty frame;
Runs through the watery world, the fields of air,
The ponderous earth, the depths of heaven; and there
Glows in the sun, and moon, and burns in every star.
Thus mingling with the mass, the general soul
Lives in the parts, and agitates the whole.
From that celestial energy began
The low-brow'd brute, the imperial race of man,
The painted birds who wing th' aerial plain,
And all the mighty monsters of the main.
Pitt's Translation.

by its distance from the primordial source, is so attenuated, that it exhibits a mere residuum of divine emanation, very little above non-entity.

Sometimes the first emanation of Deity, called Adam Kadmon, is represented under the emblem of a human figure, on the different parts of which are inscribed the names of the Sephiroth:—on the top of the head, Supreme Crown; on the right side of the head, Wisdom; on the left, Understanding; on the right arm, Mercy; on the left arm, Severity;

These passages of Virgil have evidently been imitated, and, I think I may venture to add, have been equalled, by one of our own poets, who has amplified the same notion, in lines which I can never read without admiring the charms of the verse, while I regret that the poem is constructed on principles so much at variance with those of divine revelation.

> All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul:
> That, changed through all, and yet in all the same;
> Great in the earth, as in the ethereal frame,
> Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part,
> As full, as perfect, in a hair as heart;
> As full, as perfect, in vile man that mourns
> As the rapt seraph that adores and burns;
> To him no high, no low, no great, no small;
> He fills, he bounds, connects, and equals all.
>
> Pope, Essay on Man.

There is this difference between Mr. Pope and the Cabbalists: they represent the energies of Deity as diminishing in vigour in their progress downwards from the superior to the inferior gradations of being; but he describes them as equally perfect in all.

on the breast, Beauty; on the right thigh, Victory; on the left, Glory; on the knees, Stability; under the feet, Sovereignty. There is a little variety among the Cabbalists in the names of the Sephiroth; which are sometimes described as follows: Mercy, the right arm; Might, the left arm; Beauty, the body; the right thigh, Power; the left thigh, Glory; the feet, Foundation; the mouth, Kingdom; the brain, Wisdom; the heart, Understanding.

Sometimes the Sephiroth are represented under the figure of a tree, consisting of a root, stem, and branches. The root is concealed, but manifests its influence in the stem, which conveys its virtue into the branches. The crown is the concealed root; the three minds, or spirits, are the stem; and the seven other numerations are the branches.

Menasseh Ben Israel states it as the universal opinion of the Cabbalists, that the word *Jehovah* not only is the peculiar name of the divine essence, but also designates the Aziluthic world, or world of emanation, which contains the ten Sephiroth.—The point of the letter *Jod* (according to what he deems the proper mode of writing this word) denotes the Supreme Crown; which some Cabbalists also call the Central Point: the *Jod* itself denotes Wisdom; the first *He*, Understanding; the *Vau*, which is equivalent to six, denotes the next six numerations; and the final *He*, the tenth and last.—Among other curious observations on the four letters of which this word consists, he remarks that they may be variously arranged, so as to form twelve different words of the same meaning; all signifying *to be*.[1] In this respect, he says, it stands alone, for that no other word can be found, which will admit of being so transposed without a change of signification.[2]

Here I suppose most readers will readily excuse me from proceeding to further details. Some of the notions of the Cabbalists respecting angels and human souls, will be noticed, with other rabbinical traditions, in a subsequent part of this work.

Respecting the origin and value of the Cabbala, very different opinions have been formed by learned Christians. Some think that it originated in the earlier and purer ages of the Jewish Church:—that various explications and interpretations were handed down, by oral tradition, from one generation to another; by which the faithful were taught the spiritual meaning of the legal ceremonies and types, and the true nature of certain doctrines and prophecies, especially those relating to the economy designed to be established under the Messiah, which were veiled in the Scriptures under considerable obscurity of language:—that several of these divine truths, mingled, it is admitted, with many errors, are to be found in the cabbalistic writings:—that the three superior Sephiroth denote the three Persons of the sacred Trinity; and the seven inferior ones,

[1] יהוה יההו יוהה הוהי הויה ההיו והיה וההי ויהה היהו היוה ההוי

[2] Brucker. Hist. Philos. tom. ii. p. 985, 988—993, 996—998, 1026, 1028, 1031. Bartoloc. Bib. Rab. tom. iv. p. 230, 231. Menass. Conciliat. p. 86, 87, 102—104. Maurice's Indian Antiquities, vol. iv.

the attributes of the divine nature, or seven spirits that stand before the divine throne, or seven orders of angels:—that the first emanation of the infinite light, which conveys divine communications to inferior beings, is no other than the Messiah, the true Mediator between heaven and earth:—and that the system also contains other principles substantially similar to the doctrines of Christianity. Some have supposed the Sephiroth, represented as appellations of various parts of the human form, to be an emblematical description of the person and attributes of the Messiah. Others have contended,—that to conclude the faithful under the Old Testament to have been so largely acquainted with the true nature of the Messiah's kingdom as the preceding hypothesis supposes, is a groundless assumption:[1]—that though the writings of the Cabbalists contain some words and phrases borrowed from that typical prefiguration of the economy of grace which is justly believed to have been revealed under the ancient dispensation, yet this only proves, that those philosophists, despising the mysteries of divine revelation, and desirous of reasoning more aptly and elegantly, as they supposed, in imitation of the vain philosophy of the Gentiles, exchanged the sound principles of their fathers for the dreams of a fanatical imagination; and, in order to conceal the fraud from their brethren, and to persuade the Gentiles that such immense treasures of wisdom had been originally derived from the ancient Hebrews, retained the sacred phraseology, and, by means of forced interpretations and absurd allegories, adapted it to the impious system they had espoused:—that the reveries of the Cabbala are altogether at variance with the dictates of revelation: that the doctrine of the Zohar, for instance, respecting the superior Sephiroth, or three principal emanations from the Deity, bears no analogy to the Christian doctrine of the Trinity: for that those three principles are neither coeval nor coequal with the infinite Deity, but, having originated from it, are consequently inferior to it; that they are not coequal

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[1] On this subject, I take the liberty of transcribing the following sentences from a work just published. 'What were the *precise views* 'entertained by the true Israel, of the offices of the Messiah, and 'of the work of redemption, previously to the Christian era, is one 'of the most curious and intricate questions of theology.—There is 'reason to suspect, that the average degree of knowledge which 'divines have been accustomed to ascribe to Jewish believers, has 'been overrated.—It is no more essential to the existence of a type, 'that its import be understood before it is verified, than it is essential 'to prophecy, that its just interpretation be comprehended before it is 'fulfilled. If we consider the benefit derived to the ancient church 'from prophecy in its strictest sense, we shall find it consisted not in 'making men prophets, or enabling them to foretel future events, but 'rather in maintaining high and consolatory views of the providence 'and attributes of God, accompanied with a firm but humble assurance of his gracious interference in their concerns.—A general 'expectation of the Messiah's advent, as of some glorious and divine 'personage, who would bestow the highest spiritual and temporal

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'felicity; without descending to details, or foreseeing the *precise* '*method* by which his interposition was to become effectual, appears to 'have nearly bounded the views of such as "waited for the consolation 'of Israel." Thus vague and general, at least, were the expectations 'of the faithful at the time of his appearance; to suppose they were 'ever materially different, is a gratuitous supposition, totally devoid 'of proof.' The Essential Difference between Christian Baptism and the Baptism of John. By Robert Hall, M. A.

with each other; and that they emanate into inferior beings, so that their essence is extended through all worlds, not excepting matter itself:—and that the books of the Cabbalists are written in a style so elliptical, abrupt, and often unintelligible, and abound with such foolish allegories and absurd symbols, that they deserve to be treated as the ravings of madmen, rather than as the disquisitions of pious theologians, or even sober philosophers.

It is not my design to decide or discuss this argument, both sides of which have been supported by some of the most learned and respectable writers that have appeared since the revival of learning. But I cannot help observing that there are numerous passages in the Cabbalistic writings, which are far more intelligible on the supposition that their authors had some belief of a plurality in the divine being, and that plurality a trinity, than they are upon any other supposition. Let the following quotations from the Zohar serve as specimens. 'Jehovah, our God, 'Jehovah: these are *three degrees* with respect to 'this sublime mystery, In the beginning God, or 'Elohim, created.'—'There is an unity which is 'called Jehovah the first, our God, Jehovah: behold! 'they are all one, and therefore called one: lo! 'these three names are as one; and although we 'call them one, and they are one; but by the 'revelation of the holy spirit it is made known, 'and they are by the sight of the eye to be known, 'that *these three are one;* and this is the mystery 'of the voice that is heard; the voice is one; and 'there are three things, fire and wind and water, 'and they are all one, in the mystery of the voice, 'and they are but one: so here, Jehovah, our God, 'Jehovah; these three modes, forms, or things, 'are one.' These and similar passages furnish an *argumentum ad hominem* against a Jewish opponent of the scriptural doctrine of the Trinity, which he will find it difficult, if not impossible, to repel, without relinquishing what he professes to venerate.[1]

A similar use may be made of Gematria, Notaricon, and Temura, in controversies with Jews[2] respecting the various points at issue between them and us. But it may be questioned, whether the

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[1] This remark derives no small confirmation from the reluctance betrayed by intelligent Jews to discuss this point with Christians versed in rabbinical literature. A learned friend of mine, who has had some experience in this way, tells me, that he has found the best informed Israelites ready to dispute on any other doctrine, but that whenever the controversy has touched on the Trinity, or on a plurality in the Godhead, they have uniformly evaded the subject, or abruptly terminated the discussion. The author of several letters, published in the second volume of the Jewish Repository, under the signature of S. M. whom I apprehend to be a respectable member of the Portuguese Synagogue in London, while he strenuously argues against the Messiahship of Jesus, declares his determination not to enter into any dispute respecting the Trinity. The reasons he assigns for this determination are,—respect for the established religion of the country, and reluctance to a discussion that might any way affect the fundamental doctrines of Christianity. (p. 152, 296.) But if these were the true reasons of his forbearance, would they not equally have prevented his writing against the Messiahship of Jesus? Is not that as fundamental a doctrine of the established religion, and of Christianity itself, as the Trinity? And was he not aware, that if he ventured on this controversy, many writers, who are still revered as the most orthodox expositors of Jewish faith, would supply numerous testimonies in favour of his opponents?

[2] Among other arguments addressed to the Jew mentioned in the preceding note, to shew that by the "righteousness" predicted in Daniel ix. 24, no other object could have been in contemplation than the reign of the Messias, a writer in the Jewish Repository (vol. iii. p. 461,) observes that the original phrase צדק עלמים which he

translates *righteousness of ages*, is by gematria משיח יהוה *the anointed* (or Messiah) *of Jehovah;* ‘a proof,’ he adds, ‘which I believe ‘has hitherto escaped the notice of interpreters.’

The following remarkable instance of exposition upon Cabbalistic principles was exhibited by an eminent rabbi of the seventeenth century. Salomon Meir Ben Moses was born at Casal in the duchy of Montserrat, in the year 1606. He was named *Salomon* in memory of his grandfather, and *Meir*, which signifies *illuminating*, because the section of the law read in the synagogue on the day of his nativity was the account of the birth of Moses the prophet, whose entrance into the world rabbinical tradition declares to have been distinguished by a supernatural light, which illuminated all his father's house on that occasion. In the thirteenth year of his age Salomon began to compose discourses in the Hebrew language; and he prosecuted his studies in the Talmud and Cabbala for many years with such success, that he at length attained the reputation of one of the most learned Jews of that age. Wherever he travelled, his lectures in the synagogues were heard with admiration; and the Jews at Jerusalem honoured him with the title of rabbi, and frequently sent him to collect the eleemosynary contributions, which they are in the habit of receiving from their brethren in other countries of Asia, Africa, and Europe. In the fifty-ninth year of his age, he embraced the Christian religion, was baptized, and assumed the name of Prosper Rugere. Where this event happened, the writer from whom the present account is taken, has not stated; but it is probable that it was in Italy. His desertion of Judaism rendered him odious to his brethren; and his subsequent attempts to convince them of the truth of Christianity served, in most instances, only to exasperate their resentment. Nothing could exceed the ferocious malignity discovered by one whom he had hitherto numbered among his friends,—*David Jouaillier*, a dealer in jewels, well known and highly respected by the Italian princes, and generally denominated *The Duke of the Hebrews*. This man publicly declared that he wished to have Prosper's heart, that he might broil it upon the coals, and then throw it to be devoured by the dogs. Accidentally meeting with David at the house of a Christian, Prosper inquired whether it was true that he had uttered this savage wish. David acknowledged he had, and declared his persuasion, that, if their circumstances had been reversed, Prosper would have said the same. Would you repeat this wish, said Prosper, advantage derivable from such modes of argument be not rather in a way of confutation than of

if you were convinced of the truth of the Christian faith? By no means, said David, but how will you prove that faith to be true? P. I will open to you the mysteries of the Christian faith contained in the very first word of the law of Moses. D. If you will prove that, I will immediately profess myself a Christian. P. Consider what you are promising, David. D. I sincerely repeat my promise. Prosper first remarked that the word (בראשית) Bereshith, literally translated, signifies *In the beginning of,* leaving an ellipsis, which some have supplied by inserting *all,* and others by repeating the second word in the text; as, *In the beginning of all things,* or *In the beginning of the creation, God created.* This elliptical form of expression was used by God, not for want of other words, but from design, to indicate some hidden mystery. Divide the word into two, and you have (בר אשית) *Bar ashith,* I will appoint, set up, or place the Son. The word (בר) *Bar* has a twofold meaning: it also signifies *grain,* or *bread corn,* in allusion to the bread of the eucharist, and to the words of our Lord himself, who says, " I am the living bread, which came down from heaven." There is great beauty in designating the Son by a term applicable also to bread corn, in preference to other words signifying only a Son; and there is likewise a striking propriety in the appellation here given to bread corn, which has been distinguished by three names adapted to the three different states in which men have been found. Before the fall, man was to subsist on the produce of the tree of paradise, made into bread, and called (דגן) *Dagan,* that is, *from the garden:* from the fall to the advent of Messiah, bread made from grain was to be called (חטא) *Chitta,* that is, *sin;* since the coming of the Messiah, the bread of the faithful is properly denominated (בר) *Bar,* that is, the incarnate *Son* of God; according to the declaration of our Lord, " If any man eat of this bread, he shall live for ever." David having confessed himself delighted with this interpretation, Prosper proceeded to consider the letters of this word as the initials of six words, substituting for each letter successively a word beginning with that letter. He immediately produced six sets of words of this description. It may gratify the curiosity of some readers to specify them. The first was אב רוח בן שלושתם יחד תמים signifying, *The Son, the Spirit, the Father, their Trinity, Perfect Unity.* The second was בן רוח אב שלושתם יחד תעבודו *The Son, the Spirit, the Father, ye shall equally worship their Trinity.* The third was בכורי ראשוני אשר שמו ישוע תעברדי

conviction: they seem more calculated for the demolition of Jewish error than for the establishment of Christian truth.[1]

Ye shall worship my first-born, my first, whose name is Jesus. The fourth was בכוא רבן אשר שמו ישוע תעבודו *When the Master shall come, whose name is Jesus, ye shall worship.* The fifth was בתולה ראויד אבחר שתלד ישוע תאשרוה *I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed.* The sixth was ישוע תאכלו בעוגת רצפים אסתתר שגופי *I will hide myself in cake* baked with *coals, for ye shall eat Jesus, my body.* Here the Cabbalist evidently alluded to the doctrine of transubstantiation. The next mode of exposition which Prosper tried, was, for each letter of this word to substitute as many words as there are letters in the Hebrew name by which each character is distinguished. By this method he obtained *eighteen* words; the next step of the process increased them to *a hundred and twenty;* and by another magical operation of the same art, this prolific word was multiplied to the number of *seven hundred and twenty.* Prosper next availed himself of the numerical power of the letters, and then of different modes of transposition; from all of which he extracted numerous mysteries. David was overcome by these arguments of his friend, and professed himself a Christian. Prosper promised to introduce him to further mysteries, and accordingly proceeded to delineate and explain various Cabbalistic figures, which he represented as illustrating the various doctrines of Christianity.—Bartoloc. Bibliotheca Rabbinica, tom. iv. p. 526—536. I confess I should not entertain very favourable expectations from a conversion effected by such means. About three years ago, I conversed with a Jew who declared himself a Christian, and professed to discover some strong grounds for his belief in the first word of the first chapter of the first Book of Chronicles. I doubted the sincerity of his professions, and am sorry to be able to add, that a few months after he placed the matter beyond all doubt by his return to the synagogue.

[1] This was the opinion of the very learned Vitringa; as appears from a letter of recommendation prefixed to a work of Christian Meyer, which I had occasion to mention in the preceding chapter, and which contains many testimonies and arguments in favour of the Messiahship of Jesus, drawn from the Talmud and other rabbinical writings. After speaking of the character and qualifications of Meyer, as giving him strong claims to the attention of the public, this eminent professor has

The discordances of the Cabbalistic system with the representations of the inspired writers are too numerous and obvious to be overlooked: their perplexed and grovelling speculations present a mean contrast to the simplicity and dignity of Moses and the Prophets. The fundamental principle, that all existencies are emanations from God, the evolution and expansion of whose essence constitutes the universe,—is of heathen origin: and the agreement of their leading tenets with the dogmas of the Alexandrian philosophy, has with high probability been thought by many learned men to justify the conclusion, that they were derived from that compound of Pythagorean, Platonic, and Oriental notions, which prevailed at Alexandria about the commencement of the Christian era.[1]

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a passage, of which the following is a translation. 'For, though I am 'not of the opinion and party of those who suspend any thing important 'to our faith on the agreement of a Talmudical interpretation, whether 'private or public, of a prophetical passage, with the interpretation 'given by the evangelists and apostles; and though I am fully persuaded 'that the Church will never, in this way, obtain the desired and expected 'conversion of the Jewish nation; because our faith rests on solid and 'invincible demonstration, derived from internal evidences; yet I do 'not censure, but commend the zeal of a Jew to serve the cause of 'Christianity in that way for which he is best qualified, and which he 'knows to be approved and adapted to the taste and habits of his 'brethren.'

[1] Brucker. Hist. Philos. tom. ii. p. 644, 865, 930—949, 958—968, 995—1000, 1001, 1003, 1004, 1007—1011, 1052, 1053, 1058—1062. Allix's Judgment, c. iii. Vitringæ Observ. Sacr. Lib. i. c. 10. Wolf. Bib. Heb. vol. ii. p. 1229, &c. Leusden. Phil. Heb. Dis. xxvi. s. 16. Basnage, B. iii. c. 10—14. Maurice's Indian Antiquities, vol. iv. p. 166—188. Zohar in Gen. fol. 1, 3. in Exod. fol. 12, 3, 4. cited by Gill on Mark xii. 29.

CHAPTER VI.

Thirteen Articles of Jewish Faith.—Remarks on their general Design:—Slight Notice of a Messiah:—Silence on Pardon of Sin.—Various Opinions concerning the Resurrection.—Precepts of the Jewish Religion, six hundred and thirteen:—Divided into affirmative and negative.—What Obedience sufficient.—Duties of Jewish Females.—Seven Precepts said to have been given to the Sons of Noah,—binding on the Gentiles.

Every system of religion includes doctrines and precepts. In addition to the many other services rendered to his nation, Maimonides has furnished them with the following summary of the doctrines of Judaism, in thirteen articles; which he calls *foundations* or *roots* of the faith, and which every Jew is required to believe, on pain of excision from the communion of Israel in this world, and condemnation with the wicked in the next.

I. I believe with a perfect faith, that the Creator[1] (blessed be his name) is the Creator[1] and Governor

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[1] The intelligent reader cannot fail of observing that this clause, if it be not an *identical proposition,* very much resembles the form of one. It was to avoid this appearance, I suppose, that David Levi, in a prayer book edited by him for the use of the German Jews in England, has

בית הספרים הלאמי
והאוניברסיטאי
ירושלים

of all creatures, that he alone has made, does make, and will make all things.

II. I believe with a perfect faith, that the Creator (blessed be his name) is only one, in unity to which there is no resemblance, and that he alone has been, is, and will be our God.

III. I believe with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor to be comprehended by an understanding capable of comprehending what is corporeal; and that there is nothing like him in the universe.

IV. I believe with a perfect faith, that the Creator (blessed be his name) is the First and the Last.

V. I believe with a perfect faith, that the Creator (blessed be his name) is the only object of adoration, and that no other being whatever ought to be worshipped.

VI. I believe with a perfect faith, that all the words of the prophets are true.

VII. I believe with a perfect faith, that the prophecies of Moses our master (may he rest in peace) are true; and that he is the father of all the wise men, as well of those who went before him, as of those who have succeeded him.

VIII. I believe with a perfect faith, that the whole law which we have in our hands at this day, was

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translated the clause thus:—*God is the Creator*. But the Hebrew term is the same in both places, בורא; which cannot be otherwise expressed in English, so well as by the word *Creator*. It occurs ten times in these Articles, and I have thought myself obliged to render it uniformly throughout.

delivered by Moses our master (may he rest in peace).

IX. I believe with a perfect faith, that this law will never be changed, and that no other law will ever be given by the Creator (blessed be his name).

X. I believe with a perfect faith, that the Creator (blessed be his name) knows all the actions of men, and all their thoughts, as it is said; "He fashioneth "all the hearts of them, and understandeth all their "works."

XI. I believe with a perfect faith, that the Creator (blessed be his name) rewards those who observe his commands, and punishes those who transgress them.

XII. I believe with a perfect faith, that the Messiah will come, and though he delays, nevertheless I will always expect him till he come.

XIII. I believe with a perfect faith, that the dead will be restored to life, when it shall be so ordained by the decree of the Creator; blessed be his name, and exalted be his remembrance for ever and ever.

'Whosoever,' says Maimonides, 'shall believe all 'these fundamental articles to be true, enters into the 'bosom of Israel,[1] and is entitled to receive from us 'all those demonstrations of brotherly love and good 'will which God has enjoined us to shew towards 'each other;[1] and is bound to love his brother and 'his neighbour with all his heart, according to all 'that God has commanded: and, however many or

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[1] See the note on next page.

‘ great sins he may have committed from mental
‘ infirmity,—after he shall have been punished for
‘ them in this world, he shall participate in the hap-
‘ piness of the world to come. But if any man shall
‘ deny one of these fundamental articles, he is fallen
‘ from the bosom of Israel, has denied a foundation
‘ of the faith, and is to be esteemed a heretic, an
‘ epicurean, and a destroyer of plants ; wherefore we
‘ are bound to persecute him with every odium and
‘ injury, according to the Psalmist ; “ Shall not I
‘ hate him, O Lord, that hateth thee ? ” ’[1]

Joseph Albo, a Spanish rabbi of the fifteenth century, in a treatise which its vehement opposition against Christianity recommends to high estimation among the Jews, has animadverted upon Maimonides for not having duly considered the true meaning and proper application of the term (עקר) *root* or *foundation.* He rejects the article concerning the Messiah, and several others, from the *foundations* of the faith ; which he reduces to three :—The existence of one God :—The divine origin of the law of Moses :—and a future state of rewards and punishments. The ten other articles propounded by Maimonides, he admits ought to be believed by a Jew ; but contends that they are to be regarded only as *branches* issuing from these three *roots*: so that he who denies either of them, subverts the whole law; whereas he who denies the advent of the Messiah, the resurrection of the dead, or any similar article, is not chargeable with subverting the law; because he does not touch the root, but merely lops off one of the branches from the tree, which will nevertheless stand without it.—It has further been argued, that Rabbi Hillel, the famous contemporary of Shammai, declared that Israel will have no Messias, having already enjoyed him in the person of Hezekiah; and that it must not be affirmed that *Hillel* had denied the law, and excluded himself from the privileges of an Israelite. Abarbinel notices this anecdote of Hillel, and employs no little sophistry to explain away the declaration attributed to him; imposing upon it a sense very different from what the words naturally convey, and strenuously insisting that Hillel did not really disbelieve the future advent of a Messiah. He has replied to the objections of Albo, and supported all the thirteen articles of Maimonides. They have been approved and sanctioned by almost all the rabbies for the last five hundred years. They have been publicly adopted as the creed of the synagogue, and have been inserted in the prayer books as *fundamentals*, which all Jews are expected to believe, and are required to repeat every day.[1]

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[1] Comm. on Massecheth Sanhedrin, c. 11. Surenhus. Mishna, Par. iv. p. 264. The original of this passage is cited, and accompanied with a Latin version, by Carpzovius, in Introduct. Raym. Mart. Pug. Fid. p. 43. The second declarative clause being differently rendered by these two learned men ; by Carpzovius, as confering a claim to be treated with brotherly love ; by Surenhusius, as imposing an obligation to exercise it ; and the general object of the whole passage not being affected by this variation, I have thought it best to include both senses.

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[1] Albo, Sepher Ikkarim, Orat. i. c. 3, 4. 23. Orat. iv. c. 42. apud Huls. Theol. Jud. p. 8. Maim. Symbolum Fid. a Genebrard. p. 6—18. Abarbinel De Cap. Fidei, a Vorstio, p. 12. 62—65. Heb. and Eng. Prayer Book, London, 1770. p. 2—4. Heb. and Eng. Prayer Book for Germ. Jews, p. 58, 59. London, A. M. 5569. i. e. A. D. 1809.

Most of these articles are capable of an interpretation in which the Christian will coincide with the Jew: but many learned men have considered the whole as designed by the compiler, more as an abnegation of Christianity, than as an assertion of Judaism. No reasonable doubt can be entertained respecting the sense in which they are received by the generality of intelligent Jews. Those articles which affirm the unity, incorporeity, and eternity of God, are intended as a rejection and condemnation of the Christian doctrines of the Trinity and Incarnation. The sixth, seventh, eighth, ninth, and twelfth, are pointed against the mission of Jesus, the inspiration of the New Testament, the abrogation of the Mosaic ritual, and the introduction of another economy. The eleventh is understood as a denial of the doctrine of vicarious sacrifice and atonement by the death of Christ.[1]

The advent of a Messiah appears to possess much less importance in this creed of modern Jews than there is reason to believe was assigned to it in the system of their pious ancestors. Nor will this alteration excite the wonder of any person, who considers the hopes which they have indulged and the disappointments which they have experienced for so many ages.[2]

The eleventh article asserts, that obedience to the divine commands is rewarded, and transgression punished: but,—whether the present condition of human nature is a state of innocence or depravity;—whether any man actually performs an obedience that merits reward;—how pardon is to be obtained for transgression; or whether there is any forgiveness attainable at all;—this creed is wholly silent. The sentiments of modern Jews on these momentous points must be sought elsewhere.

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[1] Buxtorf. Synag. Jud. c. iii. p. 23—25.

[2] Huls. Theol. Jud. p. 8.

The thirteenth article is expressed in terms sufficiently general to comprehend the various opinions maintained by Jewish writers on the resurrection of the dead. Some have considered it as the exclusive privilege of pious Israelites; some have represented it as promised to all Israelites, but to no Gentiles. Some suppose that pious Israelites will be raised at the coming of the Messiah, and the rest of the nation at the end of the world. According to some, the pious will rise to be rewarded, and the wicked to be punished; but those who have been neither pious nor wicked, will not be raised at all. Some expect all Israelites to be raised, except those who disbelieve a resurrection, deny the divine authority of the law, or become epicureans. Others extend the privilege to the pious among the Gentiles, who observe the precepts which the Jews say were given to the sons of Noah. But none of the rabbies allow the resurrection to include all mankind.[1]

The *precepts* of the Jewish religion are six hundred and thirteen. They are considered as a digest of the whole law; and every precept is referred to some text in which it is believed to be either expressed or implied. Some difference exists as to the matter of a few precepts; but almost all the rabbies agree in the total number, and the specification given of them by Maimonides has been generally followed. They are divided into two classes, affirmative and negative. The *affirmative* are two hundred and forty-eight; answering, as is alleged, to the number of members in the human body: the *negative* three hundred and sixty-five; which rabbinical anatomy pronounces to be the number of veins or other smaller vessels: according to others the negative precepts correspond to the days in a solar year. By one learned rabbi the total is stated to be the same as the number of letters in the decalogue: another, equally learned, counting in his copy of the decalogue six hundred and twenty letters, has thought an addition of seven precepts necessary to supply the deficiency. All these correspondencies have been represented as full of the most valuable instruction.[1] Speaking of the two tables of the decalogue, Mr. Crooll says: ‘These two tables contained the whole ‘law; for in the Ten Commandments there are six ‘hundred and thirteen letters, and each letter stands ‘for one command, and in the whole law of Moses ‘there are six hundred and thirteen commandments;

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[1] Buxtorf. Synag. Jud. c. iii. p. 31—35. Huls. Theol. Jud. p. 173. Hoornbeck contra Jud. p. 433—435, 551—553.

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[1] Raym. Mart. Pug. Fid. p. 85—89. Maimon. Symbol. Fid. et Legis Præcept. a Genebrard. p. 36—66. Buxtorf. Synag. Jud. c. iii. p. 39, 41. Leusden. Phil. Heb. Dis. v. s. 2. See also a recital of all these Precepts in Hebrew and English, in Prayers for the Feast of Pentecost, p. 119—131. London, A. M. 5567. i. e. A. D. 1807.

'and such was the power of these two tables, that 'it contained the complete law of Moses. *Thus 'far it is proved*, that a perfect God gave a perfect 'law.'[1]

The following curious specimen of *anatomico-theology* is found among the prayers for the New Year:—'O deign to hear the voice of those who 'glorify thee with all their members, according to 'the number of the two hundred and forty-eight 'affirmative precepts. In this month they blow 'thirty sounds, according to the thirty members 'of the soles of their *feet*: the additional offerings 'of the day are ten, according to the ten in their '*ancles*: they approach the altar[2] twice, according 'to their two *legs*: five men are called to the law, 'according to the five joints in their *knees*: they 'observe the appointed time to sound the cornet, 'on the first day of the month according to the 'one in their *thigh*: they sound the horn thrice, 'according to the three in their *hips*: lo, with the 'additional offering of the new moon, they are 'eleven, according to their eleven *ribs*: they pour 'out the supplication with nine blessings, according 'to the muscles in their *arms*: and which contain 'thirty verses, according to the thirty in the palms 'of their *hand*: they daily repeat the prayer of 'eighteen blessings, according to the eighteen vertebræ in their *spine*: at the offering of the continual

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[1] Restoration of Israel, p. 32, 33.

[2] This is said to mean the *desk* where the reader stands to read the service.

'sacrifice, they sound nine times, according to the 'nine muscles in their *head:* in the two orisons 'they blow eight times, according to the eight 'vertebræ of their *neck:* their statutes and law 'are contained in five books, according to the five '*perforations:* he hath ordained the six orders of the 'Mishna, according to the different imaginations 'of the *heart* and *inward parts;* also the animal 'life, spirit, rational soul, perception, appetite, the 'skin, flesh, veins, and bones; these shall all lift 'up the *eye*, and pierce the *ear*, and open the *mouth*, 'that with the tongue and speech of their lips, and 'from the sole of their foot to the head, may shew 'the particulars of their good acts; so that when 'the sound of the cornet ascends, their adversaries 'may be ashamed; that they may be justified on the 'day of judgment, and hear the second time from 'their God.'[1]

The negative precepts are deemed obligatory on every Israelite at all times. Of the affirmative, the observance of some is optional; some are restricted to certain seasons, and others to certain offices; some can only be performed within the limits of Palestine, and others are confined to the regulation of ceremonies and services discontinued since the destruction of the temple. Much as the number of precepts generally applicable must be reduced by these exceptions, the rabbies have kindly endeavoured to relieve the minds of their disciples from excessive scrupulosity, or needless anxiety respecting an observance of the remainder. To preclude the supposition of this being necessary or expected, one of them says: 'Human perfection is acquired 'even by one precept of the law of Moses. Other-'wise the law of Moses would hinder men from 'attaining *human perfection*,—a term by which our 'doctors of blessed memory designate the life of the 'world to come. Whereas by virtue of the law 'of the sons of Noah men might attain some place 'in the world to come, according to that sentence 'of the Talmud: The pious among them will be 'partakers of the world to come: that is, they who 'observe the seven precepts given to the sons of 'Noah will have a portion in the world to come. 'But if the professors of the law of Moses were 'required to observe all that multitude of precepts 'in order to attain a portion in eternal life; the law 'of Moses would rather hinder men from the enjoy-'ment of perfection, than promote their attainment 'of it: which would be contrary to its design: as 'our masters of blessed memory have taught: *God 'wished to justify Israel, and therefore multiplied the 'law and precepts.* Whereas there are many precepts 'in the law, this does not prove them to be necessary, 'but advantageous; the design being that every 'Israelite might be able to merit the world to come 'even by an observance of one of them.'[1] The sentiments of the rabbies concerning the moral condition of human nature, concerning sin, repentance, and the terms of salvation, particularly with respect to the Jews, will be more fully stated in the next chapter. It is proper to remark here that the obligations imposed on Jewish women by the affirmative precepts are very few. 'The rabbies teach, 'that, before marriage, females have nothing to do 'with religion or the observance of any of the 'commandments; and after marriage have only 'to observe three; viz. first, their purifications; 'secondly, to bless the sabbath bread, that is, to 'take a small piece of dough, repeat a prayer over 'it, and throw it into the fire; and, third, to light 'the candles on the eve of the sabbath, or of any 'holiday, and repeat a prayer whilst doing it.'[1]— It is expressly maintained that every Jewish father is bound to instruct his sons in the knowledge of the law, but not his daughters; and that women are neither obliged to learn the law themselves, nor required to teach it to their children.[2] Abarbinel contends, that when the scripture says, "God created "man in his own image, in the image of God "created he him," it is not to be understood of the man and woman, but exclusively of the man; and he endeavours with much subtilty of criticism to prove women to be very inferior beings.[3] We need not wonder, then, at the thanksgiving inserted in all the prayer-books, and forming a part of the daily devotions of every male member of the synagogue: 'Blessed art thou, O Lord, our God! King of the 'universe! who hast not made me a woman!'

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[1] Prayers for the New Year, p. 128, 129. London, A. M. 5567, i. e. A. D. 1807.

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[1] Raym. Mart. Pug. Fid. p. 89, 90.

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[1] Obligations of Christians to attempt the Conversion of the Jews, p. 32. London, 1813. See also Levi's Ceremonies of the Jews, p. 219, 220.

[2] Maim. De Stud. Leg. a Clavering, p. 1.

[3] Ibid. cit. in Annot. p. 125, 126.

The law which the Jews affirm to have been given by God to the sons of Noah consists of the seven following precepts. I. Not to commit idolatry. II. Not to blaspheme the name of God. III. To constitute upright judges for the maintenance of justice and its impartial administration to all persons. IV. Not to commit incest. V. Not to commit murder. VI. Not to rob or steal. VII. Not to eat a member of any living creature. 'Every one 'that observes these seven commandments,' according to a Jewish writer now living, 'is entitled to 'happiness.' But to observe them merely from a sense of their propriety, is deemed by Maimonides insufficient to constitute a pious Gentile, or to confer a title to happiness in the world to come: it is requisite that they be observed *because* they are divine commands.[1]

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[1] Bartoloc. Bib. Rab. tom. iii. p. 584. Maim. De Leg. & Pœnit. a Clavering, p. 146, 147. Levi's Ceremonies, p. 278. Crooll's Restoration of Israel, p. 50.

CHAPTER VII.

Jewish Opinions on the present moral Condition of Human Nature :—Sin :—Remedies for Sin :—Repentance :—Punishment :—Salvation :—Case of Apostates—and Christians.

RESPECTING the moral condition of human nature, Jewish writers have been far from maintaining an uniformity of opinion. The variety of sentiments promulgated in the rabbinical books, and the total silence of the *thirteen articles*, render it difficult to ascertain the precise doctrine of the synagogue on this important subject. There is reason, however, to believe that the notions entertained by the generality of its members are nearly, if not altogether, the same that in the Christian Church have been distinguished by the name of Pelagianism.

In some of the Jewish prayer books the following passage forms part of the morning service for every day : 'My God ! the soul which thou hast given me, 'is pure ; thou hast created, formed, and breathed it 'into me ; thou dost also carefully guard it within 'me ; thou wilt hereafter take it from me, and restore 'it unto me in futurity.'[1] From the natural import of this language it would seem that those who adopt it consider themselves as free from all sin. But this interpretation is completely at variance with the numerous confessions of sin contained in the same service. The principal idea designed to be conveyed in this extraordinary passage, probably, is—that men derive no corruption from their first parents, but are born as pure as Adam was when he came from the hand of his Creator.

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[1] Spanish and Portuguese Jews' Prayer Book, p. 4.

To the question, Whether the Jews believe original sin? a learned rabbi gives the following answer. 'The Jews deny original sin, and that for the most 'weighty reasons. For the seat of sin is exclusively 'in the soul, and all souls derive their origin, not 'from Adam, but from God the Creator; whence it 'follows that the souls of the descendants of Adam 'could not have sinned. That sin is seated in the 'soul, is evident; for that vice or delinquency is 'committed by the soul or intellect. And the scrip'ture expressly declares, "That soul shall utterly 'be cut off: his iniquity shall be upon him," or '*in it*. Hence then it may be clearly perceived that 'sin is seated in the soul. In like manner, that 'souls are created by God, without the mediation 'of any instrument, is testified by Isaiah: "The 'spirit should fail before me, and the souls which I 'have made." Ezekiel confirms the same, when he 'represents God as saying, "All souls are mine, as 'the soul of the father, so also the soul of the son is 'mine: the soul that sinneth, it shall die." Hence 'then it clearly and certainly follows, that the souls 'of Adam's posterity could not have sinned in him, 'and that all mankind are born obnoxious to the 'punishments due to the sin of Adam, which, as 'they are all corporeal, affect also the bodies of all 'his children, inasmuch as they are his children with 'respect to their bodies: just as if a man be brought 'into a state of slavery, all his children become 'slaves also, in consequence of being the offspring 'of an enslaved parent.'[1] By Maimonides, original sin is rejected as a most flagrant absurdity; the idea of a man being born with an inherent principle of sin or holiness, he pronounces to be as inconceivable as his being born an adept in any art or science.[2]

On the other hand the Talmudists and other Jewish writers, frequently speak of something which they denominate (יצר הרע) *Jetser Hara*, a term that may be rendered *Evil Principle*, *Inclination*, *Desire*, or *Propensity;* which they represent as the internal cause of all the sins that men commit.

The Talmud mentions a form of supplication introduced by Rabbi Alexander: 'Lord of the universe! 'it is known to thee, that our desire is to do thy 'will. And what hinders us? The leaven that is in 'the mass.' Jarchi says: 'The leaven that is in the 'mass, is the *evil principle* which is in our hearts, 'and corrupts us.' Another eminent rabbi says: 'By our doctors of blessed memory, the *evil principle* 'has been called the leaven that is in the mass:

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[1] Hoornbeck contra Jud. L. iv. c. 2. p. 356.

[2] More Nevoch. p. 1. c. xxxiv. cit. by Basnage, B. iv. c. 13. s. 14.

'because as a little leaven leavens and corrupts a 'large mass, so the *evil principle* corrupts men.'[1]

Another part of the Talmud states that this principle is designated in the scripture by seven different appellations: that God calls it *evil;* that Moses describes it as *uncircumcision;* that David calls it *uncleanness;* Solomon, *an enemy;* Isaiah, *a stumbling block;* Ezekiel, *a stone;* and Joel, *a hidden thing.*[2]

Very different accounts have been given by the rabbies, of the origin of this principle. An eminent expositor says: 'The *evil principle* is born with 'a man, and grows with him all his days.'[3] On part of the fifty-first Psalm, Aben Ezra has the following comment: 'Because of the concupiscence 'implanted in the human heart, David says, "I was 'shapen in iniquity:" the meaning is that the *evil* '*principle* is implanted in the heart in the hour 'of nativity. When he prays, "Create in me a 'clean heart, O God, and renew a right spirit within 'me;" the meaning is, that the concupiscence im'planted in him had seduced him to sin, and therefore 'he supplicates God to assist him against his inherent

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[1] Berachoth, c. ii. p. 17. Rashi in loc. R. Abraham Shalom in Neve Shalom, trac. xi. c. 2. apud Bartoloc. Bib. Rab. tom. i. p. 65, 66.

[2] Succa, c. v. p. 52. apud Bartoloc. Bib. Rab. tom. i. p. 45, 46. For these seven appellations references are made to the following texts: Gen. viii. 21. Deut. x. 16. Ps. li. 10. Prov. xxv. 21. Isai. lvii. 14. Ezek. xi. 19. Joel ii. 20.

[3] Medrash Tillim, Ps. xxxiv. p. 26. apud Bartoloc. Bib. Rab. tom. i. p. 71, 72.

'concupiscence, that he may never fall into a similar 'transgression.'[1] The compiler of the Mishna is represented as vacillating in his opinion, whether the *evil principle* is implanted in man at the moment of his birth, or at an earlier period.[2]

Another rabbi[3] says: 'There is no reason to 'wonder why the sin of Adam and Eve was inscribed 'and sealed with a royal signet, to be propagated to 'succeeding generations: because on the day in 'which Adam was created, all things were finished; 'he was the perfection and completion of the whole 'mundane structure: so when he sinned, the whole 'world sinned; and we bear and suffer for his sin: 'but this is not the case with the sins of his 'posterity.'

Some rabbies have unblushingly maintained that this *evil principle* in the heart of man was created by God. On that passage of Jeremiah, (x. 23.) "O "Lord, I know that the way of man is not in him"self: it is not in man that walketh to direct his "steps:" Jarchi says, 'The evil principle which 'God has created in him, causes him to wander from 'the way.' Another of the doctors, not content with simple blasphemy, has put this horrible declaration into the mouth of God himself: 'I am 'affrighted because I have created the evil principle

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[1] Raym. Mart. Pug. Fid. p. 586.

[2] Bereshith Rabba, apud Bartoloc. Bib. Rab. tom. i. p. 44.

[3] R. Menachem Recanatensis, Medrash Tillim, sect. Bereshith, apud Raym. Mart. Pug. Fid. p. 590.

'in man: for if I had not created it in him, he 'would never have rebelled against me.'[1]

Some rabbies speak of two principles in man, one *evil*, the other *good;* the former born with him, the latter implanted at the age of thirteen. This doctrine is extracted from a passage in the book of Ecclesiastes, which has been tortured by the following pretended comment. "Better is a poor and wise child:" 'that is, the *good principle.* Why is it called *a child?* 'Because it is not united to man, except from his 'thirteenth year and upward. Why is it called *poor?* 'Because all do not obey it. Why is it called *wise?* 'Because it teaches creatures the right way.'—"Than 'an old and foolish king:" 'that is, the *evil principle.* 'Why is it called *a king?* Because all obey it. Why 'is it called *old?* Because it is united to man, from 'his childhood even to old age. Why is it called '*foolish?* Because it teaches man an evil way, which 'he knows not how to avoid.'[2] In the Talmud this *evil principle* is personified, and represented as acting the part of Satan: 'The evil principle entices men 'to sin in this world, and in the other world bears 'witness against them.'[3]

On the language of David in the fifty-first Psalm, which has been already cited, Menasseh Ben Israel remarks: 'Whether this be understood of our com-

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[1] Jarchi in Jerem. x. 23. Bereshith Rabba, Paras. xxviii. p. 30. col. 3. apud Bartoloc. Bib. Rab. tom. ii. p. 47, 48.

[2] Medrash Koheleth in Eccles. iv. 13. apud Bartoloc. Bib. Rab. tom. ii. p. 67, 68.

[3] Succa, apud Bartoloc. Bib. Rab. tom. ii. p. 61.

'mon parent, Eve, or whether David spoke exclusively of his own immediate mother; he meant to 'suggest, that sin is as it were natural and inseparable 'in the present life: and one of our ancient sages 'infers from this passage, that it is impossible, even 'for men the most eminent in piety and virtue, to 'avoid sometimes falling into sin.' In another place he says, 'that not only David, but what is more, the 'whole human race sin from their origin, ever since 'the introduction of sin into the world.'[1]

Of the opinions of modern Jews, respecting the terms of acceptance with God, as well for their ancestors who enjoyed the privileges of the temple, as for themselves who are without priest, altar, or sacrifice, a member of the synagogue has favoured the public with the following representation. 'According to our faith, a strict and due observance 'of the decalogue and precepts as ordained by the 'Almighty, in the law he gave to his chosen people, the 'Jews, is the only intermediate medium, or mediator, 'that they require, to ensure their salvation in the 'future state; and they offer in proof thereof, how 'great a sinner king David was, and yet sincere 'repentance was the only mediating medium that 'procured him the Almighty's forgiveness; for, as 'Jews, they would deem it to imply mutability in 'the Supreme, were they to entertain any belief, that 'sincere contrition and repentance does *now* require 'a mediator to render it acceptable to the Almighty.

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[1] Menass. de Fragil. p. 2. et Conciliat. in Psa. p. 66, 67. apud Hoornbeck contra Jud. L. iv. c. 2. p. 346, 347.

'Such are the opinions of the Jews on this head, and 'such are mine.'[1]—This passage is exceedingly confused and illogical, but I apprehend the meaning to be, as it has been interpreted by another writer,—'that with the Jew a perfect conformity to the law 'of Moses will ensure his salvation in the next world; 'and, that for every violation of the divine precepts, 'whereby eternal life should seem to have been forfeited, no other atonement or expiation either now 'is, or ever was, required by the Almighty, than 'sincere repentance.'[2]

But that Israelites of ancient times, who enjoyed the privileges of the altar and temple, obtained the remission of their sins by repentance only, without any other expiation or atonement,—is a notion altogether at variance with the highest rabbinical authorities. Maimonides, in his treatise on Repentance, says: 'Because the emissary goat was an 'atonement for all Israel, on that account the high 'priest made a confession of sins over him in the 'name of all Israel.'[3] The language of the Mishna on this subject is very explicit: 'Moreover, for the 'wilful defiling of the sanctuary and its holy things, 'the goat which was disposed of within, and the day 'of atonement, made expiation: but for the other 'transgressions specified in the law; whether light 'or heavy; whether committed in wantonness, or 'in ignorance; whether with the knowledge of the

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[1] Jewish Repository, vol. ii. p. 149. Letter signed S. M.

[2] Jewish Repository, vol. ii. p. 462, 463.

[3] Maimon. de Pœnit. a Clavering, p. 44.

'thing done, or without the knowledge of it; 'whether against an affirmative or a negative precept; 'whether liable to be punished with excision or with 'death inflicted by the sanhedrim; the emissary goat 'made expiation.'[1] This notion is likewise in direct contradiction to the doctrine maintained in the formularies of the synagogue, and solemnly professed by every individual who unites in the prescribed services. The reader is not desired to receive this assertion without proof, and as it is a point of some importance, his attention is requested to several extracts from the daily, weekly, and festival prayers. If their recitals, lamentations, and confessions be made with any truth, and their petitions uttered with any sincerity, if their private sentiments be not repugnant to their public professions, it will appear to be the opinion of modern Jews,—that *their ancestors* obtained the remission of their sins by virtue of certain expiations, prescribed in the Mosaic ritual; and that forgiveness is *now* to be obtained by prayer, contrition, and other means, supposed to be substitutes, accepted by the divine mercy instead of those expiations which it is not at present in their power to perform.

In the daily morning service contained in one prayer book, a long and particular account of several piacular sacrifices, and of the ceremonies necessary to be observed, an 'omission' of which is said to have 'impeded the atonement,' is preceded by this prayer: 'Sovereign of the universe! thou didst command us

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[1] Shebuoth. Mishna Surenhus. Par. iv. cap. vi. pag. 294.

'to offer the daily sacrifice in its appointed time; 'and that the priests should officiate in their proper 'service, and the Levites at their desk, and the Israel'ites in their station. But, at present, on account 'of our sins, the temple is laid waste, and the daily 'sacrifice hath ceased; for we have neither an offici'ating priest, nor a Levite on the desk, nor an 'Israelite at his station. But thou hast said, that 'the prayers of our lips shall be accepted as the 'offering of bulls. Therefore let it be acceptable 'before thee, O Lord, our God, and the God of our 'ancestors, that the prayers of our lips may be 'accounted, accepted, and esteemed before thee, as 'if we had offered the daily sacrifice in its appointed 'time, and had stood in our station.'[1]

In another prayer-book, part of the daily morning service is as follows: 'May it be acceptable in thy 'presence, O Eternal, our God, and the God of our 'ancestors, to compassionate us, to pardon all our 'sins, forgive all our iniquities, and to grant us 'remission for all our transgressions; and that the 'holy temple may speedily be rebuilt in our days, 'that we may offer in thy presence the continual 'burnt-offering, *that it may atone for us;* as thou 'hast commanded in thy law.' Here they recite the first eight verses of the twenty-eighth chapter of Numbers, and the eleventh verse of the first chapter of Leviticus, as containing the law of the daily morning and evening sacrifices; and then proceed: 'May this recital be as acceptable unto 'thee, O Eternal, our God, and the God of our 'ancestors, as if we had offered thee continual burnt-'offering in its due season.'—'Sovereign of the 'universe! whilst the holy temple was established, 'if a man sinned, he brought an offering, and made 'an atonement for himself; but now, because of our 'iniquities, we have neither sanctuary, nor altar, 'nor offering, nor priest, to atone for us; there is 'nothing left us but the commemoration of them. 'O may that be our expiation, and we will render the 'prayers of our lips instead of offerings.'[1]

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[1] Spanish and Portuguese Jews' Prayer Book, p. 14.

Maimonides indeed says: 'When we have no 'temple nor altar, there is no other expiation made 'for sin than repentance only.'[2] The general doctrine of the synagogue, however, appears to be, that there are other substitutes as well as repentance. The following form of prayer, prescribed for a fast, represents a diminution of corporeal substance as one of them. 'Sovereign of the universe! it is 'clearly known unto thee, that whilst the holy 'temple was established, if a man sinned, he brought 'an offering; of which they only offered its fat and 'blood; yet didst thou in thine abundant mercy 'grant him pardon; but now, because of our ini-'quities, the holy temple is destroyed, and we have 'neither sanctuary nor priest to atone for us. O 'may it therefore be acceptable in thy presence, that 'the diminution of my fat and blood, which hath

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[1] German and Polish Jews' Prayer Book, p. 9, 10

[2] Maimon. de Pœnit. a Clavering, p. 45.

'been diminished this day, may be accounted as fat 'offered and placed on the altar, and thus be accepted 'of me.[1]

The service for the day of atonement prescribes a peculiar expression of sorrow for the loss of the ancient means of expiation. 'The altar that re'moved sin, made atonement for us, and rendered 'us acceptable to God, exists no more; the continual 'morning and evening offerings have ceased; the 'burning coals on the altar are quenched in dark'ness, and the blood and members cease to make 'atonement. The anointed priest, attired with his 'numerous garments, faileth; and there is none that 'is able to make reconciliation by his abundant 'prayer; both presumptuous and ignorant sins have 'increased abundantly; our spirit is wounded, our 'light is quenched.'[2]

A detail of the various services anciently performed by the high priest on the day of atonement, in which he is described as expiating by different sacrifices, first, the sins of himself and his household, next those of the sons of Aaron, and lastly, the iniquities of all the people,—is followed by this prayer: 'Thus 'have I particularly rehearsed the service of the day 'of atonement. May the memorial of it be as 'acceptable as its offering in the temple. O pardon 'our sins, and make them as white as snow and 'wool, as it was aforetime, when the appointed 'man was sent with the kid to the wilderness. We

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[1] German and Polish Jews' Prayer Book, p. 42.

[2] Prayers for the Day of Atonement, p. 148, 149.

'seek for pardon, but have not wherewith to make 'atonement. The offerings have ceased, and they 'who made atonement for us are no more. O grant 'us redemption, and cleanse us, according to all 'that is written in the book; for on this day shall 'he make an atonement.'[1]

That one of the atonements made for the sins of the ancient Israelites consisted in the garments worn by the high priest, is a notion which will probably be new to most of my readers; it is gravely asserted, however, in these formularies, which celebrate the piacular virtue of every part of the pontifical attire, and pathetically lament the loss of such efficacious 'means of pardon and expiation.' 'Verily, we 'are sinners, and trespassers; wherewith shall our 'abundant iniquities be expiated? From the time 'that the honour of the glorious house departed 'from us, we have not the means of pardon and 'expiation. While the holy temple was established 'on its basis, he that sinned brought an offering, 'and his iniquity was forgiven. And if it was not 'in his power to bring much, he brought little; for 'there is no restraint to the Lord, to save by many 'or by few. Thou didst prepare eight beautiful 'garments for the high priest, who made expiation 'therewith, to expiate the sins of thy people. The 'pure coat, formed of flax and wool woven together, 'was to do away entirely the sin of sowing a mixture 'of different seed. The linen breeches, which reached

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[1] Prayers for the Day of Atonement, p. 74.

'from the loins to the thigh, was a ransom for those 'who uncovered the nakedness of the joints of the 'thigh. The mitre was placed on his head, to 'atone for the proud spirited, who hold their heads 'high. The work of the girdle, which was woven 'full of cavities, was to cleanse the sin of the thief, 'and him who concealeth his actions. The breast-'plate of judgment was placed against his heart, to 'make atonement for the perversion of judgment 'and justice. The interweaving of the scarlet thread 'with the fine twined linen in the ephod, was to 'make atonement for the transgression of idolatry. 'The golden bells and purple pomegranates, were 'to remove the sin of slander. The plate of the 'crown, on which was engraven the holy name, was 'fixed on his forehead, to procure forgiveness for those 'who profaned God's name. But we have perverted 'our way, and have therefore lost all 'these; they 'are no more; we are deprived of them all.'[1]

On this point I shall introduce but one extract more, which, after mentioning several of the ancient expiations and deploring their discontinuance, proposes to substitute in their room the suffering and supererogatory merits of reputed saints and martyrs. 'The 'high priest, who was the most respectable of his 'brethren, drew nigh on this day to offer, and to 'mix, and bring in the blood of the sin-offering. He 'sprinkled the blood of his bull in the all-seeing pre-'sence of the Almighty, and on this day made an

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[1] Prayers for the Day of Atonement, p. 71, 72.

'atonement for the iniquity he had committed. His 'linen garments were costly, his clothing was con-'formable to his honourable station, when the incense 'was in his hand, together with the flaming coals 'of fire. He offered the incense as a present before 'thee, according to the statute of the law; and was 'not defective in the commandment. The filthy 'presumptuous sins were all forgiven by the scape-'goat that was sent to the strong rock in the desert. 'My sins were then blotted out, by the blood that 'was sprinkled; but now they are engraven and there 'is no end of them. My lambs are cut off from the 'fold, and made an end of. I am become as food in 'the mouth of the exactors of gold. The beautiful 'clime is laid waste, and wholly destroyed; and there 'is no burnt-offering of appearance, nor any incum-'bent burnt-offering. My glory hath been emptied, 'since the sprinkling of the blood hath failed; and 'the sin of the backsliding daughter (the nation) hath 'not been cleansed. For the sake of the blood that 'hath been spilt, of those who suffered death for the 'sake of thy name; for the love of them, I beseech 'thee now to forgive my sins.—Accept them and 'their blood favourably, instead of the service of the 'priest, to expiate for them who make mention of 'them. O appoint their reward for me. May it be 'accounted as a burnt-offering, offered with a liberal 'spirit, and in memory of the binding of Isaac from 'visitation to visitation. Teach them to find mercy; 'their soul longeth for thee; may their righteousness 'exist and continue to ages. Be thou found in 'mercy to them, accept their righteousness favourably, 'and suffer not wrath to go forth against my afflicted 'soul.'[1]

Some other ceremonies practised by modern Jews, with the hope of procuring the expiation or obliteration of their sins, will be noticed in the account of their services for the New Year and the day of Atonement, and of their prayers for the sick.

On the subject of human ability to repent and obey the divine will, some rabbies have maintained, that men are capable of repentance, and of attaining the highest degrees of piety and virtue, by the sole use of their natural powers; and that, whatever be their characters, they are wholly self-determined either to vice or to virtue.[2] Others have admitted a concurrent providence, which they represent as assisting men to finish the good works they have begun; but which they will not allow to be the exciting cause of the first volition that leads to a course of virtuous conduct.[3] The prescribed forms of prayers contain passages which are altogether inconsistent with these notions, and imply a belief in a much higher degree of divine influence, exerted in some cases, if not necessary in all, to produce holy desires, good volitions, and virtuous actions. Not to adduce those which are mere recitals of the scriptures, two extracts will be sufficient. 'May it be acceptable in thy 'presence, O Lord, our God, and the God of our

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[1] Prayers for the Day of Atonement, p. 81, 82.

[2] Maimon. de Pœnit. a Clavering, p. 70.

[3] Menass. et al. apud Hoornbeck contra Jud. L. iv. c. 2. p. 483, 484.

‘ fathers, to cause us to walk in thy law, and to cleave ‘ to thy precepts: lead us not into the power of sin, ‘ transgression, iniquity, temptation, or contempt. ‘ Suffer not evil imagination[1] to have dominion over ‘ us; but remove far from us evil men and wicked ‘ associates; give us the inclination to good,[2] and ‘ good works; humbling our imagination, that it ‘ may be subservient unto thee.[3]

‘ Blessed be our God, who hath created us for his ‘ glory, and separated us from those who go astray, ‘ and hath given us the law of truth, and planted ‘ eternal life within us. May he open our hearts to ‘ the reception of his law, and firmly fix his love and ‘ fear in our hearts, that we may perform his will, ‘ and serve him with an upright heart; so that we ‘ may not labour in vain, nor generate a short-lived ‘ race. May it be acceptable in thy presence, O Lord, ‘ our God, and the God of our fathers, to enable us ‘ to observe thy statutes and thy precepts in this ‘ world, so that we may be worthy to live, and inherit ‘ the good, and the blessing reserved for the life of the ‘ future world.’[4]

Perfectly in harmony with the language of these petitions is the doctrine propounded in some positions of a Catechism, composed and published by an Italian rabbi at the close of the sixteenth century; which has been several times reprinted, and, in an edition which issued from the Jewish press at Amsterdam, is accompanied with what is called a Jewish-German version, that is, a German translation printed in rabbinical characters.[1] Concerning faith, hope, and divine love, this manual inculcates the following sentiments. 'Faith is the gift of God, imparted to 'our minds, and leading us to believe all that God 'has declared to us by his prophets.'—'Hope is the 'gift of God, imparted to our minds, and producing a 'confident expectation that our souls will obtain those 'joys which are the consummation of true felicity, 'not by our own righteousness and good works, but 'from the supreme goodness of God.'—'Love is 'a gift bestowed upon us by God, which leads us to 'love God on account of his greatness, and excel'lence, and his goodness towards us.[2]

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[1] יצר הרע *Jetser Hara,* the evil principle, mentioned above.

[2] יצר טוב *Jetser Tob,* the good principle. This clause would have been more perspicuous, and not less agreeable to the original, if it had been rendered—*Give us the,* or *a, good principle and good works.*

[3] Prayers for the New Year, p. 7.

[4] Spanish and Portuguese Jews' Prayer Book, p. 55.

Some other passages of the same Catechism, however, may be thought to accord with the doctrine, which has been almost uniformly maintained by the rabbies,—that the first motion towards any thing good is not caused by divine influence, but in all cases originates from human choice. The self-determination of the human mind to good or evil is also clearly asserted in a maxim delivered in the Talmud, and received by all its disciples with implicit reverence;

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[1] Catechism. Judæor. a R. Abrah. Jagel, cum versione a De Veil. London, 1690. Carpzov. Introd. ad Raym. Mart. Pug. Fid. p. 43—45. Bartoloc. Rib. Rab. tom. i. p. 26. Wolf. Bib. Heb. vol. i. p. 54—56. vol. iii. 34, 35. vol. iv. p. 763.

[2] Apud De Veil, ibid. p. 5, 6. 15. 22. Apud Carpzov. ibid. p. 46. 52. 57.

—that *every thing is in the power of God, except the fear of God.* [1]

On the efficacy of repentance and its absolute sufficiency, since the discontinuance of sacrifices, to expiate all sin, there is reason to believe that most Jews of the present age agree with Maimonides. He says: 'Repentance expiates all transgressions. 'Though any one be wicked during almost the whole 'of life, yet if he afterward repent, his sins are not 'at all imputed to him.—The day of atonement 'expiates penitents.—Although a man be a transgres-'sor all his life, yet if he repent on the approach 'of death, and die a penitent, all his sins are forgiven.' Repentance is to be accompanied with confession, of which a few specimens have already been introduced, and some further notice will be necessary in describing the services of particular days. In matters of offence or injury committed by one Israelite against another, the offender is required to evince his repentance by confession and restitution, or some kind of compensation, such as the nature of each case may admit.[2]

Of the manner in which the characters of men are estimated before the divine tribunal, Maimonides gives the following description. 'In every man 'virtues are mixed with vices. If the virtues of an 'individual exceed his vices, he is esteemed righteous: 'if his vices exceed his virtues, he is accounted

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[1] Berachoth, c. v. apud Menass. Conciliat. p. 107. Hoornbeck contra Jud. L. iv. c. 2.

[1] Maimon. de Pœnit. a Clavering, p. 45, 48, 49, 52.

'wicked: and if his virtues and vices be equal, then 'he is called an *intermediate.*—The estimation of this 'matter depends not on the number of virtues and 'vices, but on their greatness. For one virtue 'sometimes outweighs many vices; and sometimes 'one vice outweighs many virtues.—As at the death 'of an individual, an estimate is taken of his virtues 'and vices; so, on the festival of each new year, 'every man's virtues are compared with his vices. 'He that is found righteous, is adjudged to life; he 'that is found wicked, is sentenced to death. Respecting an *intermediate*; judgment is suspended till 'the day of atonement: if he repent before that day, 'he is adjudged to life; but if not, he is then liable 'to death.—When a man's virtues and vices are 'compared, the first and second sins are not 'reckoned, but only the third and those which follow. 'If on computing from the third his vices be found 'to exceed his virtues, then the first two sins are 'added to the number, and judgment is passed upon 'him for the whole. But if on numbering from the 'third his virtues and vices be equal, then no account 'is taken of the first two, because the third is considered as the first; for two are now pardoned: and 'the fourth becomes the first, because the third is 'forgiven; and so onwards even to the end. How 'is it to be understood? Only of an individual; as 'it is said, Lo all these things will God do with a 'man twice and thrice. (Job xxxiii. 29.) For to 'the congregation neither the first, second, nor third 'sin is imputed, according as it is said, For three 'transgressions of Israel, yea even for four, I will 'not turn away. (Amos ii. 6.) And when an 'account is thus taken of their sins, the computation 'commences with the fourth, which is reckoned as 'the first.'[1]

Some rabbies inculcate that repentance ought to be accompanied by certain acts of corporeal mortification and penance; and have furnished their disciples with minute directions for the performance of this discipline, according to the various offences of which they may have been guilty.[2] But I apprehend that these austerities are not much practised by the Jews in the present age. They have a very general persuasion, however, that the bodily pains which they suffer are expiations for sins; and if a man happen to wound one of his fingers in the same place where it has been wounded before, and not yet healed, the acuteness of the pain is deemed sufficient to obliterate all his transgressions.

The doctrine of the metempsychosis, or that one human soul animates several bodies in succession, being generally adopted by the Jews, renders it difficult to exhibit a clear view of their sentiments respecting the rewards and punishments to be dispensed in a future state. One eminent rabbi endeavours to vindicate the justice of Divine Providence, in inflicting severe calamities on some men who lead virtuous lives, by suggesting a high probability that those miseries are the punishments of crimes committed by their souls in other bodies which those souls formerly occupied. Every thinking person must perceive the tendency of this doctrine to perplex and confound all ideas of personal identity and individual consciousness, and to involve the whole subject of moral agency in the greatest obscurity. The notions of the rabbies on the transmigration of souls will form one of the subjects of another chapter: I shall now lay before the reader some of their strange accounts respecting the retributions of the invisible world.

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[1] Maimon. de Pœnit. a Clavering, p. 54, 55, 57, 58.

[2] Directions for various penances are given in a book entitled *Reschit Cochma,* of which a large extract, with a Latin vèrsion, may be seen in Raym. Mart. Pug. Fid. p. 832—836.

Of the transactions which take place immediately after death, they have given the following description. 'A man is judged in this world in the same hour in 'which he dies: and when the soul leaves the body, 'the presence of the divine majesty is near him. 'If then the law and good works are found with 'him, he is happy, because he has cleaved to 'the divine majesty; and his soul is qualified to 'ascend to the holy place. But woe unto him who 'cleaves not to the divine majesty, and from whom 'the divine majesty withdraws. When such a man 'is carried to his grave, all the works he has done in 'this world present themselves before him: and three 'heralds (one before him, another on his right hand, 'and the third on his left) make the following pro'clamation: 'This N. has been averse to his Creator, 'who reigns above and below, and in the four parts 'of the world. He has been rebellious against the 'law and the commandments. Behold his works, 'and observe his words. It had been better for 'him, if he had never been created.' Before he 'arrives at his grave, all the dead bodies tremble 'and move from their places because of him, and 'say, 'Woe unto him that is buried with his evil 'works which he has done.' All his wicked actions, 'which at the time of his departure stand near 'him, go before him to his grave, and trample 'upon his body. The angel *Duma* likewise rises, 'attended by those under his command who are 'appointed for the beating of the dead, which is 'called *Chibbut Hakkefer*, and is performed in 'the grave. They hold in their hands three fiery 'rods, and judge at once the body and the soul. 'Woe unto him on account of that judgment. Woe 'unto him by reason of his evil works.—How many 'judgments then does such a man undergo, when he 'leaves this world? The first is when the soul 'departs from the body. The second is when his 'works go before him, and exclaim against him. 'The third is when the body is laid in the grave. 'The fourth is *Chibbut Hakkefer*, that is, the beating 'in the grave. The fifth is the judgment of the 'worms. When his body has lain in the grave three 'days, he is ripped open, his entrails come out; 'and his bowels, with the sordes in them, are taken 'and dashed in his face, with this address, Take 'what thou hast given to thy stomach, of that 'which thou didst daily eat and drink, and of which, 'in all thy daily feastings, thou distributedst nothing 'to the poor and needy: as it is said, "I will 'spread upon your faces the dung of your solemn 'feasts." Mal. ii. 3. After the three days, a man 'receives judgment on his eyes, his hands, and his 'feet, which have committed iniquities, till the 'thirtieth day: and in all these thirty days the soul 'and body are judged together. Wherefore the soul 'during this time remains here upon earth, and 'is not suffered to go to the place to which it 'belongs.—The sixth is the judgment of Hell. The 'seventh is, that his soul wanders, and is driven 'about the world, finding no rest any where till the 'days of her punishment are ended. These are the 'seven judgments inflicted upon men; and these are 'what are signified in the threatening, "Then will 'I walk contrary unto you also in fury; and I, even 'I, will chastise you seven times for your sins." 'Lev. xxvi. 28.'[1]—If any person is disposed to doubt whether a dead body be capable of feeling, let him listen to the language of the Talmud: 'Rabbi Isaac says, A worm in a dead body is as 'painful as a needle in a living one.'[2]

The Talmud says: 'At the day of future judgment 'there will be found three classes of persons. The 'first will consist of those who are perfectly right'eous; the second, of the perfectly wicked; the 'third, of the intermediate, whose iniquities and 'righteousnesses are equal. The perfectly righteous 'will immediately be adjudged and sealed to eternal

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[1] Sepher Jareh Chattaim, cit. in Stehelin's Trad. vol. i. p. 235—238.

[2] Shabbath, apud Bartoloc. Bib. Rab. tom. iii. p. 392.

'life. The perfectly wicked will be adjudged and 'sealed to hell. The intermediate, whose sins and 'good works are equal, shall go down into hell, 'where they shall peep, and thence they shall come 'up again.'[1] Rabbi Bechai says, 'The intermediate 'will go down into hell, and there they will be 'punished for twelve months; after the twelve 'months shall have elapsed, their body will be 'consumed, and their soul burnt up, and the wind 'will scatter the ashes under the soles of the feet of 'the righteous.'[2] Moses Gerundensis says, 'Those 'who are obnoxious to punishment are sentenced to 'hell for twelve months, every one as he deserves; 'but after twelve months, his soul is burnt up and 'becomes like ashes; that is, loses its form and is 'like any thing consumed.'[3]

Maimonides says, 'The punishment which awaits 'the wicked, is, that they will have no share in that 'life, but will die and be utterly destroyed. Whoever 'has not merited life, is delivered over to death; for 'he will not live for ever, but on account of his 'iniquities will be cut off and perish like the brute. 'For the soul to be cut off and deprived of the future 'life, is to be accounted a most heavy punishment. 'It is said, That soul shall be utterly cut off, his 'iniquity shall be upon him. This destruction is 'metaphorically denominated, "the pit of corruption, 'the pit of destruction, tophet, the horseleech;" and

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[1] Cit. in Buxtorf. Synag. Jud. c. iii. p. 32, 33.

[2] Ibid. p. 33.

[3] Cit. a Vorstio, in Maimon. de Fundam. Legis, p. 48.

'is distinguished by every appellation by which corruption or perdition can be denoted; for it is a 'corruption from which no resurrection will ever 'be granted, a perdition from which there will 'be no return.'[1] Menasseh Ben Israel says, 'that 'Maimonides understood this excision of the soul 'to be no other than an annihilation of it.'[2] David Kimchi says, 'There will be no resurrection for the 'wicked; when they die their souls will perish with 'their bodies.'[3]

Menasseh Ben Israel says, 'That souls, not having in them any efficient cause of corruption, are 'immortal and incorruptible; that the souls of the 'wicked are also eternal, and do not perish with 'their bodies; that the wicked and impious shall 'be punished; and that the souls of the wicked 'shall at length be delivered from punishments 'and tortures, for that their torments will not be 'perpetual.'[4]

Maimonides says, 'The future life is that *good* 'which is reserved for the pious and righteous. In 'that life no one is liable to death; and in that good 'there is no mixture of evil. The reward which will 'be bestowed upon the pious and righteous, will 'consist in an enjoyment of supreme pleasure, and 'an abundance of every good. Nothing corporeal 'or material has any place in the future world;

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[1] Maimon. de Pœnit. a Clavering, p. 87, 90.
[2] Menass. de Resur. apud Hoornbeck contra Jud. L. viii. c. 7. p. 575.
[3] In Psalm. prim. apud Buxtorf. Synag. c. iii. p. 34.
[4] De Creat. apud Hoornbeck contra Jud. L. viii. c. 7. p. 572.

'there, are only the souls of the righteous, divested 'of bodies and resembling ministering angels. In 'the future life there is no death; because death is 'only an accident of body, and no *body* can have 'any place there. Our ancient sages have taught 'us,—that future felicity cannot be at all clearly 'conceived and comprehended by the human faculties: that its vastness, excellence, and essence are 'altogether unknown, except to the blessed God; 'and that all those good things of which the prophets 'have prophesied to Israel, are no other than the 'corporeal advantages which Israelites will enjoy 'in the days of our Messiah, when their kingdom 'shall again be restored; but that there is nothing 'equal or similar to the felicity of the future life, 'which the prophets therefore have never compared 'to any thing, lest by a comparison they should in 'any respect diminish or undervalue it. This is the 'sentiment conveyed by Isaiah; "Neither hath eye 'seen, O God, beside thee, what thou hast prepared 'for him that waiteth for thee." Our sages have 'said, The prophets only prophesied concerning the 'days of Messiah; but the future world has been 'seen, O God, by no eyes but thine.'[1] Thus far Maimonides: but from the traditional accounts concerning paradise, delivered in the Talmud and other writings, some rabbies would seem to have obtained an extensive acquaintance with that world, which he affirms never to have been surveyed by any eye, or made the subject of any revelation.

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[1] Maimon. de Pœnit. a Clavering, p. 88, 89, 92, 93.

Moses Gerundensis says, 'That the life of the 'future world will be altogether spiritual, without 'any of the present carnal or corporeal actions.' On the contrary, Menasseh Ben Israel contends, that after the resurrection, those who are raised will exercise the same animal functions, experience the same natural necessities, and perform the same corporeal actions, in the future world, as they do in the present. He also maintains, that though they will then for the most part be inclined to virtue, yet being free agents, it is not improbable that they may fall into some lighter sins, even in that life of transcendent integrity and holiness. Pursuing the natural consequences of this notion, he also supposes that they will be liable to death; and some rabbies have asserted that they will actually die.[1]

How grievous must be the condition of a Jew, amidst all this uncertainty and contradiction, to be told, from authority which he is accustomed to revere, that his indispensable duty requires him to receive all the dogmas and maxims of the rabbies, not only without evidence, but even against evidence! Inculcating this implicit faith and obedience, Rabbi Solomon Jarchi says, 'Thou shalt not depart from 'their words, even though they should tell thee,— 'of the right hand, This is the left; or of the left 'hand, This is the right.' Nor must this be considered as a requisition only urged by the solitary arrogance of a single though eminent doctor. Others of equal reputation, Rabbi Bechai and Rabbi Moses Ben Nachman, have enforced the same blind submission to rabbinical dictates; and the claim is supported by the sanctions of the Talmud, which denounces the most horrible vengeance against all who contemn them: 'Whoever 'scorns the words of the wise men, shall be cast 'into boiling dung in hell.'[1] This seems to be the punishment which is believed to be the doom of those who apostatize from Judaism to Christianity; who are expressly excluded from all share of future felicity, unless they timely repent and return to the bosom of the synagogue. The rabbies however allow such persons no time for consideration or repentance; apostacy is deemed to require immediate extermination; they pronounce it to be the duty of all faithful Israelites, not to suffer an apostate to die a natural death, but to hurry him away, either by public execution, or private assassination, into those torments which await him in another state. Abarbinel says, 'If any man do not believe all 'these articles in a right manner, he is already 'excluded from the sum (that is, Israel); such a 'person denies the foundation, and is called a min, 'and an epicurean, and a cutter-off of plants; and 'it is our *duty* to *hate*, *despise*, and *destroy* him.' The language of Maimonides is still more explicit:

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[1] Apud Hoornbeck contra Jud. p. 563—565, 567, 568.

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[1] Jarchi: Bechai: Nachman: Talmud. Tract. Shabbat. Gittin. Eruvin. apud Buxtorf. Synag. Jud. c. iii. p. 73—75. Bartoloc. Bib. Rab. tom. iv. p. 361.

'It is commanded to *slay* those of Israel who deny 'the law and the prophets; if the power is in our 'hand, then they are to be *killed publicly* by the 'sword; if not, then we must seek, by *craft* or '*deceit*, to *accomplish their death*.'[1]

In countries blessed with a regular and vigilant police, the justice of human laws may deter Jews from proceeding to this murderous extremity; but I cannot find that the principle has ever been formally disavowed or disclaimed by the authority of the synagogue; and the spirit of the generality of the Jewish people is sufficiently manifest, in the reproachful appellations by which they designate their brethren who have embraced Christianity, and in the curses with which the mention of an Ex-Jew seldom fails to be accompanied by the disciples of the Talmud. One of their most common terms of reproach is (משומד) *Meshummad;* which signifies a person ruined and destroyed; and the imprecation that generally follows is (ימח שמו וזכרו) *Jemach Shemo Vesicro;* Let his name and memory be blotted out.[2] 'Let his name be blotted out,'[3] is a curse which they sometimes discharge also against a Christian of Gentile race.[4]

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[1] Abarb. Rosh. Amuna, fol. 5. col. 1. Maimon. Yad Hachasaka, P. 4. N. 10. fol. 49. col. 2. in Hilchoth Rosaiach. These passages are cited in the original Hebrew, and accompanied with an English version, in Frey's Narrative, p. 110, 111.

[2] Frey's Narrative, p. 6, 106—109. Buxtorf. Lexic. Chald. Talm. et Rabb. col. 2441.

[3] R. Moses Ben Nachman. in Disputat. cum Fratre Paulo, p. 25, apud Wagens. Tela Ignea.

[4] Other forms of execration in use among the Jews, are—THE NAME

The opinion of modern Jews that 'the pious 'among the Gentiles will be partakers of future 'happiness,' can only be considered as applicable to virtuous *Heathens:* no rabbinical author has expressed a similar hope concerning *the pious among the Christians.* The Jewish writer in a late periodical work, to whom I have already had occasion to refer, has represented their charity as comprehending persons of every persuasion. 'Our doctrine,' he says,' 'with regard to a future state, is general to people 'of all religions, expressly asserting 'that the virtuous 'of all nations will be saved:' for our ancient 'rabbies, in the Talmud treatise Sanhedrin, expressly 'say, 'That the pious and virtuous of all nations 'will be rewarded in a future state for their good 'deeds.'[2] In a subsequent number of the same

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OF THE WICKED SHALL ROT; borrowed from Proverbs x. 7. Thus in one of their books called Sepher Juchasin: 'There was Anan the 'wicked, and his son Saul, (*the name of the wicked shall rot*) who were 'the disciples of R. Jehuda (blessed be his memory) and they disputed 'against him and his cabbala.' Thus Maimonides: 'It is commanded 'to lay violent hands on heretics and epicureans, to destroy them, and 'to thrust them down into the pit of corruption; for they trouble Israel, 'and afflict the people of God, like Sadok and Baithos, and their 'disciples; *the name of the wicked shall rot.*'—LET THEIR BREATH BE 'STOPPED. Thus in Sepher Nizzachon: 'The unbelievers say that these 'words relate to Mary, who was a virgin when she bare Jesus; *let their 'breath be stopped,* for their eyes see not, neither do their hearts under'stand.'—HIS SOUL IS IN HELL. Thus in Sepher Juchasin: 'The 'temple was destroyed by Titus the wicked; *his soul is in hell.*'—LET 'HIS BONES BE POUNDED. Thus in Bereshith Rabba: 'The emperor 'Adrian (*let his bones be pounded*) inquired of Rabbi Joshua, the son 'of Chanina.' Vid. Nizzachon Vetus, p. 46, apud Wagens. Tela Ignea. Not. in Abarb. de Cap. Fid. p. 85. Jewish Repository, vol. ii. p. 146, 147.

[2] Jewish Repository. vol. ii. p. 297.

work it was stated in reply to this gentleman, 'that 'that part of the Talmud to which he had referred, 'makes no such declaration;' and he was challenged to 'produce a single testimony from any respectable 'author of the Jewish Church, that the Christian 'shall be saved by virtue of his moral life.'[1] No such testimony having been produced by him, we have no reason to believe the sentiment which he professes, to be generally entertained by his brethren. On this subject, it is impossible, perhaps, to cite a higher authority than Maimonides; and the following passages are too plain to be misunderstood. 'The 'pious among the Gentiles will enjoy a place in 'the future world. Those whom we are about to 'enumerate *have no portion in the future world*, but 'on account of iniquity and the greatness of their 'sins are doomed to eternal excision, perdition, and 'excommunication: heretics, epicureans, *those who 'deny the law*,'—after specifying several other kinds of offenders, he proceeds to explain who are included under the respective designations. 'They who deny 'the law are of three classes. He who asserts that 'the law did not come from God, that he never 'revealed a verse or a word, but that Moses spake 'for himself, denies the law; as he does also, who 'denies its interpretation, that is, the oral law. He 'who denies the historical narrations it contains, as 'Sadoc and Baithos did; and he who affirms that 'God has changed this law for another, and that

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[1] Jewish Repository, vol. ii. p. 409.

'this law, though it came from God has now ceased; 'which is affirmed by (הנוצרים והחגרים) *Christians* 'and Mahometans; all these three *deny the law.*'[1] Language so explicit from such a writer, the known deference paid to his authority by the members of the synagogue, the want of a contrary declaration from any of the other doctors, and the numerous passages in many of their writings, which imply the same sentiment as is expressed by Maimonides, leave no doubt respecting the opinion of modern Jews on the future destiny of all Christians.

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[1] Maimon. de Pœnit. a Clavering, p. 58, 59, 60.

CHAPTER VIII.

Rabbinical Traditions concerning God.—Remarks on their Profaneness.—Some Traditions filthy, and some obscene.

Our attention is next called to the rabbinical traditions, and in the first place to their traditions concerning God. Some passages already cited from the Talmudical and rabbinical writers[1] may serve as specimens of the manner in which they have treated the majesty of Him whom they profess to worship. Most readers, it is presumed, will readily excuse the omission of other extracts so replete with irreverence, impiety and blasphemy. It will be necessary, however, to mention some of these traditions, with references to authorities sufficient for the satisfaction of those who possess opportunity and inclination for further inquiries.

They represent the Deity—as existing in a human form, of a certain number of millions of miles in height, which they have undertaken to specify, together with the particular dimensions of his respective members:[2]—as circumscribed, since the destruction of the temple, within a space of four cubits:[3]

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[1] Page 57—59. 112.

[2] Sepher Rasiel, c. lxvi. 1. Sepher Othioth, f. 16. c. 3. cited in the Jewish Repository, vol. i. p. 13.

[3] Berachoth, c. i. p. 8. apud Bartoloc. Bib. Rab. tom. i. p. 595.

—as dressed in a snow-white coat, and studying, in the Scriptures by day, and in the Mishna by night :[1] —as employed during the last three hours of every day, before the destruction of the temple, in playing with Leviathan ; and since that event, in sitting to give instruction in the law to young Israelites who have died in infancy :[2]—as reading the Talmud, and rehearsing the decisions of all the rabbies except one :[3]—as putting on the tephillin and taleth, and appearing like a public prayer-reader in a synagogue :[4] —as actually praying :[5]—as groaning, howling, and roaring :[6]—as weeping daily :[7]—as shedding two tears into the ocean, whenever he remembers the dispersion and distress of his children ; which tears produce an earthquake, and a noise that is heard to the extremities of the world :[8]—as inflamed with a momentary paroxysm of rage every day :[9]—as creating and implanting in man a propensity to sin:[1]—as swearing, and afterwards lamenting the obligation, and desiring to be released from his oath; and at length being released by an angel:[2]—as being deterred from revealing to Jacob the fate of his son Joseph, by the curse which his other sons had denounced upon any who should make that discovery, expressly including God himself:[3]—as exercising little or no providence over the Gentiles:[4]—as engaging in arguments and disputations with angels and even with devils who are supposed to study in the colleges of heaven; on one of which occasions it is said a rabbi was called in to terminate the controversy, which he decided in God's favour; and at another time God is said to have acknowledged himself overpowered.[5]

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[1] R. Menachem Recanatens. in Midrash, f. 97. c. 3, cited in Jewish Repository, vol. i. p. 49.

[2] Avoda Zara, c. i. p. 3, 4. apud Bartoloc. tom. i. p. 548. tom. iii. p. 615. Yalkut Shimoni, f. 50. c. 4, cited in Jewish Repository, vol. i. p. 49.

[3] Chagiga, p. 15. apud Bartoloc. tom. iii. p. 410.

[4] Berachoth, c. i. p. 6, 7. Zohar in Exod. p. 62. Rosh Hashana, c. i. p. 17. apud Bartoloc. tom. i. p. 564, 566, 592.

[5] Berachoth, p. 7. apud Bartoloc. tom. i. p. 575. Yalkut Shimoni, f. 54. c. 4. cited in Jewish Repository, vol. i. p. 518.

[6] Berachoth, c. i. p. 3. Cholin, c. iii. p. 59. apud Bartoloc. tom. i. p. 553—556. 597, 598.

[7] Chagiga, p. 5. c. 2. apud Bartoloc. tom. iii. p. 408.

[8] Berachoth, c. ix. p. 59. apud Bartoloc. tom. i. p. 596.

[9] Berachoth, c. i. p. 7. Avoda Zara, c. i. p. 4. Sanhedrin Chelek, c. ix. p. 105. apud Bartoloc. tom. i. p. 593—595.

The apology for these representations, that they were not intended to be literally understood, but are altogether figurative and parabolical, which is the only apology ever offered for them, has already been noticed.[6] A similar mode of exposition might be employed, and indeed *has* been employed, in defence of the descriptions and exploits of the fictitious deities of heathen poets; and, it may safely be added, with similar success. He who can believe that all the reveries of the rabbies were intended as moral and theological apologues, will find little difficulty in persuading himself that there is a plenitude of mystical instruction in the mythology of the Heathens.[1]

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[1] Bereshith Rabba in Gen. p. 17. c. 2. apud Bartoloc. tom. ii. p. 48, 49. Sepher Amude Haggola, n. 53. cited in Jewish Repository, vol. i. p. 404.

[2] Bava Mezia, f. 74. c. 1. Ain Israel, f. 96. c. 2. Megilla Emucboth, f. 1. c. 4. f. 57. c. 1. cited in Jewish Repository, vol. i. p. 326.

[3] Jarchi in Gen. xxxvii. 34. apud Bartoloc. tom. i. p. 599. Zedah Laderach, f. 23. c. 3, 4. f. 4. c. 1. Tanchuma, f. 15. c. 4. Bechai in Leg. f. 47. c. 4. cited in Jewish Repository, vol. i. p. 478.

[4] R. David Kimchi, in Amos. et in Isai. apud Bartoloc. tom. i. p. 620, 621.

[5] Bava Mezia, c. iv. p. 86. 59. apud Bartoloc. tom. i. p. 636, 637. Yalkut Reubeni, f. 159. c. 3. Gittin, f. 68. c. 1. Cad Hakkemach, f. 78. c. 4. Bava Mezia, f. 59. cited in Jewish Repository, vol. i. p. 50. 88, 89.

[6] Pages 57—60.

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[1] All the poetic beauties of Homer and Hesiod were insufficient to protect them from the censures of some of the philosophers for their fables respecting their gods. Pythagoras is represented by his biographer, as having a vision of these poets in the infernal regions, suffering condign vengeance for those impieties. Xenophanes reprobated them both, in elegiac, iambic, and heroic verses. Plato is known to have declared the reading of Homer unfit to be tolerated in any well-governed state. Cicero involved the speculations of some philosophers and the fables of the poets in a charge of almost equal absurdity. *Laert. Diog. Lib.* 8. *Vit. Pythag. Lib.* 9. *Vit. Xenoph. Of these verses of Xenophanes two fragments have been preserved, by their citation in a work of Sextus Empiricus adv. Mathem. p.* 57, 341. *Vid. Ægid. Menag. in Diog. Laert. L.* 9.—*Plato de Repub.*—*Cicero de Natura Deor. Lib.* 1.—All these lived before the Christian era. It was reserved for their successors, who witnessed and resisted the promulgation of Christianity, to invent an apology for the poets, which had escaped the sagacity of their admirers for a thousand years, Determined to adhere to the system of polytheism, and to support the orthodoxy of Homer, yet ashamed of

'Gods changeful, partial, passionate, unjust;
'Whose attributes were rage, revenge, or lust;'

(*Pope.*)

Numenius, Porphyry, and other heathen philosophers, who lived in the second, third, and fourth centuries of the Christian era, contended that what had been deemed absurd fictions were instructive allegories, and that Homer's machinery was full of dignity and elegance, and pregnant with the sublimest truths; and like some apologists for the Talmud, Some learned men, while they have acknowledged themselves incompetent to develop the moral and theological wisdom which they suppose to be concealed in numerous passages of the Talmud, have deemed it an unanswerable argument in favour of *some* figurative and parabolical sense being the true and original meaning of those passages, to allege that the writers could never have been so foolish and absurd as to expect others to believe, or to intend themselves, what their language literally expresses. But this argument is scarcely to be distinguished from what logicians call *petitio principii*, a gratuitous assumption of the point at issue. If the folly and absurdity of any statements, narrative or didactic, understood in the sense which the language of their authors naturally conveys, were admitted as a sufficient reason for concluding those authors to have *meant* something much wiser and better than what they have *said;* it would equally serve to explain away all the absurdities and follies that were ever broached in the world.

As the traditions stated in this chapter are horribly profane; so there are multitudes in the Talmud, of which some cannot but disgust by their *filthiness*, and others must excite detestation by their *obscenity*. I shall not offend the chaste reader by any specimens of the latter; neither shall I refer to the places where they may be found. Of the former, I will

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these advocates of heathen mythology, endeavoured to make their expositions pass for the genuine theology of the author. *Porphyr. de Antro Nymph. Essay prefixed to Pope's Homer, sect. ii.*

venture to produce one sample in a note below, the filthiness being partly concealed under the veil of a dead language.[1]—If there be any Œdipus, jealous for the honour of the Talmud, and disposed to try his skill in allegories, I would recommend his beginning with this delicate anecdote; which if he can succeed in spiritualising or moralising, he need not be afraid of meeting with any enigma too complicated or abstruse for his penetration to decypher.

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[1] 'Dixit R. Akiba: Ingressus sum aliquando post R. Josuam in 'sedis secretæ locum, et tria ab eo didici: Didici primo, quod non 'versus orientem et occidentem, sed versus septentrionem et austrum 'nos convertere debeamus. Didici secundo, quod non in pedes 'erectum, sed jam considentem se retegere liceat. Didici tertio, quod 'podex non dextera, sed sinistra manu abstergendus sit. Ad hæc 'objecit ibi Ben Hasai: Usque adeo vero perfricuisti frontem erga 'magistrum tuum, ut cacantem observares. Respondit ille: Legis 'hæc arcana sunt, ad quæ discenda id necessario mihi agendum sit. 'EN VERO EGREGIAM DOCTRINAM MORALEM!' *Talmud Massech. Berach. f.* 62. *col.* 1, *apud Brucker. Hist. Crit. Philosophiæ,* tom. ii, p. 836.

CHAPTER IX.

Traditions concerning angels:—When created:—Their different Natures,—Durations,—Classes,—Orders,—Magnitudes and Statures,—Residences.—Seventy Angels set over seventy Nations.—A presiding Angel over every Thing, animate and inanimate.—Guardian Angels,—one for every Man:—Their Functions.—Various accounts of a Personage called Metatron.

Traditions concerning Demons:—When created:—In what Condition:—Their different natures:—Classes:—Some the Offspring of Others; and some, of Human Beings.—Account of Lilith.—Sammael and others, Angels of death.—Demons troublesome, mischievous,—learned in the Law, accustomed to frequent the Synagogues.

THE rabbinical writings abound with traditions concerning angels. Of the time of their creation different accounts are given by different rabbies; who have endeavoured, in their usual manner, to support their respective statements by the citation of texts of scripture, which they wish their readers to accept as decisive proofs of what they have taken upon themselves to affirm. To the question, 'When 'were the angels created?' Rabbi Jochanan answered: 'The angels were created on the second day; this is 'what is written: "Who layeth the beams of his 'chambers in the waters; who maketh the clouds 'his chariot; who walketh upon the wings of the 'wind; who maketh his angels spirits." Psalm civ. '3, 4. Rabbi Chanina said: 'The angels were 'created on the fifth day; this is what is found 'written; "And fowl that may fly above the earth;" 'and "with twain he did fly." Gen. i. 20. Isa. vi. 2.' Rabbi Luliani maintains the orthodoxy of both these statements: 'They who follow the opinion of R. 'Chanina, and those who adhere to that of R. Jochanan, all agree that the angels were not created on 'the first day, that it might not be said,—Michael 'spread out the firmament in the south, Gabriel in 'the north, and the holy and blessed God in the 'middle;—but—"I am the Lord that maketh all 'things, that stretcheth forth the heavens alone, that 'spreadeth abroad the earth by myself." Isa. xliv. '24.'[1]—Rabbi Bechai harmonizes them: 'There are 'some angels who continue for ever, namely, those 'who were created on the second day: but others 'perish, according to the explanation of our rabbies 'of blessed memory, who say, that the holy and 'blessed God created daily a multitude of angels, 'who sing an anthem to his praise and glory, and 'then perish; and they are those who were created 'on the fifth day.'—Another rabbi contradicts them all: 'Before the creation of the world, the blessed 'God created the shape of the holy angels, who 'were the beginning of all created beings, and were 'derived from the glance of his glory.'[2] The description of Daniel,—" A fiery stream issued, and " came forth before him: thousand thousands minis- " tered unto him,"[1]—is supposed by Jacchiades to represent angels as emanations from the divine essence: ' He means to say, that they are of the very substance ' of that divine light, which is of the same nature ' with the throne of glory: and because they are ' supporters of the throne, which is flaming fire, they ' must needs be of a kindred species with it, and ' be fire, that is, pure light; though there can be no ' doubt, but that the light of the throne is a more trans- ' cendent light, because it is with God himself, and ' emanated from him the first of any; whereas the ' angels were created afterwards, being seraphs, and ' a stream of fire, that is, light drawn from the ' first light.'[2]—But this comment is at variance with the Talmud, which from the same text has extracted the doctrine of a daily creation of angels who immediately sing an anthem, and then expire; that standard of Jewish orthodoxy not confining this production of celestial ephemera to one particular day, as R. Bechai does, but extending it to every day: ' Every day ministering angels are created out of the ' river Dinor, or fiery stream, Daniel vii. 10. and ' they sing an anthem and cease to exist; as it ' is written: " They are new every morning: great ' is thy faithfulness." Lament. iii. 23.'[3]—One book of high authority asserts all angels to be the short-lived creatures of a single day: 'The emperor 'Adrian (let his bones be pounded) once asked Rabbi 'Joshua, the son of Chanina; You say that none 'of the multitudes of angels above do praise God 'twice, but the holy and blessed God creates every 'day in heaven a multitude of angels, who sing an 'anthem before him and then perish. And Rabbi 'Joshua answered him; Yea, we do say so.'[1] Another represents some angels as exempted from this fate: 'The holy and blessed God creates every 'day a multitude of angels, and they sing a hymn; 'except Michael and Gabriel and the princes of the 'chariot, and the Metatron and Sandalphon and 'their equals, who remain in their glory with which 'they were invested in the six days' creation of the 'world, and their names are never changed. After 'their hymn of praise, the' ephemeral 'angels return 'again to the river Dinor, which is the place of their 'creation, and is derived from the sweat of those 'animals which are under the throne of glory;[2] 'which sweat because they carry the throne of God.'[3] —Some angels are said to be created from fire; others from water: others from wind: but from the sixth verse of the thirty-third Psalm, Rabbi Jonathan inferred 'that there is an angel created by

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[1] Bereshith Rabba, p. 3. c. 2. apud Bartoloc. Bib. Rab. tom. i. p. 262.

[2] Bechai in Leg. f. 14. c. 1. Jalkut Chadash, Num. 11. cited in Stehelin, vol. ii. p. 72.

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[1] Daniel vii. 10.

[2] Jacchiad. in Dan. cited by Rev. John Oxlee, on the Trinity, vol. i. p. 61, 62.

[3] Chagiga, c. ii. p. 14. apud Bartoloc. tom. i. p. 257, 258.

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[1] Bereshith Rabba, f. 70. c. 2. cited in Stehelin, vol. ii. p. 73. Machazor, p. 200. apud Bartoloc. tom. i. p. 333.

[2] Jalkut Reubeni, Num. 125. *ibid.* vol. ii. p. 73, 74.

[3] Bereshith Rabba, *ibid.*

'every word that proceeds out of the mouth 'of God.'[1]

Angels are described as differing greatly in magnitude and stature. The Talmud declares one angel to be taller than another by as many miles as a man would travel in a journey of five hundred years.[2]

One rabbi affirms, that 'four classes of ministering 'angels sing praises in the presence of the holy and 'blessed God. The first class, at the head of which 'is Michael, is on his right hand: the second, under 'Gabriel, on his left: the third, under Uriel, before 'him: the fourth, under Raphael, behind him: and 'the divine majesty is in the midst, seated on a throne 'high and lifted up.'[3]—The distance at which the angels stand from the divine majesty, is pretended to be stated by the famous Rabbi Akiba, almost with the geometrical exactness of an actual admeasurement.[4]

The angelic hierarchy is said by some rabbies to include ten orders, to which they have assigned the following appellations: Chaioth-Hakkodesh, Ophanim, Erellim, Chasmalim, Seraphim, Melachim, Elohim, Beni-Elohim, Cherubim, Ishim.[5]

In a book attributed to an angel, called Rasiel, but written by some rabbi whose name is unknown, the celestial regions are said to contain seven firmaments, each of them inhabited by angels, divided into classes under the presidency of various archangels. As a specimen of rabbinical angelology, I shall transcribe part of the account given of the first or lowest of these firmaments, which is represented as the least populous. This region is denominated *the heavens*, and is affirmed to be the residence of seven archangels: Orphaniel, having under him seventy one-angels; Thagra, seventy-four; Dandael, thirty-six; Gadalmijah, forty-six; Assimur, fifty-eight; Pascar, thirty-five; Boel, forty. The second firmament, designated as the *heaven of heavens*, is divided into ten departments, each occupied by numerous companies of angels under the command of their respective chiefs. But these particulars, it is presumed, will be sufficient on this subject.[1]

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[1] Berith Menucha, f. 26. c. 1, 4. Menach. Recanat. in Pentateuch. f. 36. c. 1. cited in Stehelin, vol. ii. p. 74. Chagiga, c. ii. p. 14. Machazor, p. 500, 501. apud Bartoloc. tom. i. p. 258, 266, 267, 333.

[2] Chagiga, c. ii. p. 13. apud Bartoloc. tom. i. p. 256.

[3] R. Eliezer, Perakim, c. iv. apud Bartoloc. tom. i. p. 270, 271.

[4] Sepher Othioth, f. 16. c. 3. cited in Jewish Repos. vol. i. p. 13.

[5] Bartoloc. tom. i. p. 267. Hoornbeck contra Jud. L. 4. c. 1. p. 308.

High rabbinical authority affirms, that angels were consulted respecting the creation of man; that they divided into parties, some strongly recommending his creation, and others loudly protesting against it; that while they were engaged in a fierce dispute on the subject, God made Adam without their knowledge, and then informed them that their contentions were useless, for that man was already created.[2]—Whatever satisfaction or dissatisfaction was produced in the angelic council by this decision, it was, long after, arraigned at the bar of rabbinical scrutiny, and judgment was formally pronounced against the Creator. The following anecdote of piety and sapience is recorded in the Talmud: 'The wise men say: For two 'years and a half the school of Shammai and the 'school of Hillel disputed among themselves; some 'asserting that it would have been better if man had 'not been created; others contending that it was 'better for man to have been created. The votes 'being at length collected and counted, the majority 'were of opinion, that it would have been better 'if man had not been created; but that now since he 'had been created, it was his duty to lead a virtuous 'life.'[1]—Another rabbinical author asserts that the angels were previously consulted about the creation of the world.[2]

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[1] Sepher Herazim, apud Bartoloc. tom. i. p. 229, 230.

[2] Bereshith Rabba, s. viii. p. 10. c. 1. apud Bartoloc. tom. i. p. 263, 264.

The writings of the rabbies abound with passages relating to the seventy nations into which they allege the Gentiles to be distributed, and the seventy angels whom they represent as presiding over those seventy nations; which are said to have been assigned to their respective angels by lot, at the same time that Israel was placed by a fortunate lot under the immediate superintendence of God himself. All this is affirmed to have taken place at the time of the building of Babel. The Targum on the Pentateuch attributed to Jonathan, says: 'The Lord said to the 'seventy angels that stood before him, 'Come now, 'and let us go down, and there let us confound their 'language, so that a man may not understand the 'language of his companion.' 'And the word of the 'Lord was discovered against that city, and with

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[1] Eruvin. fol. 13. b. apud Wagens. Sota, p. 114.

[2] Jalkut. num. 17. p. 14. b. apud Bartoloc. tom. i. p. 264.

'it the seventy angels, according to the seventy 'nations,—and their respective languages; which 'each angel respectively wrote with his hand:'—or as it has been rendered,—'every one had the 'language of his people, and in his hand their writ'ing character.'[1]—'Rabbi Simeon says: 'Whence 'is it proved that he cast lots among them? From 'these words; "When the Most High divided to 'the nations their inheritance:" then the lot of the 'holy and blessed God fell on Abraham and his 'seed, as it is said; "For the Lord's portion is his 'people." Deut. xxxii. 8, 9. God said, This lot 'which is fallen to me is to my satisfaction; as it 'is written; "The *lot* is fallen unto me in *a fair* '*ground;* yea, I have a goodly heritage." Psa. xvi. 6. 'But God went down with the seventy angels which 'encompass his throne of glory, to confound the 'one language into seventy languages among seventy 'nations, and assign each nation its particular lan'guage and writing, and set an angel over each 'nation.[2] One expounder of the Pentateuch says, 'that when the people were divided at the building 'of the tower of Babel, to each nation was assigned 'a particular part of the earth, and also a prince to 'rule over it.' Another unfolds a little more of this rabbinical angelo-geography: 'The earth consisted 'of seven climates; and every climate being divided 'into ten parts, the seven climates together made 'seventy degrees. Then was each country and people assigned to its respective prince; and these princes are called the gods of the world. Thus were the seventy nations divided among the seventy princes; the blessed God taking no part in them, because he is pure. Wherefore they are not children of his image; nor bear they any resemblance of him; but Jacob is the portion of his inheritance.'—'The seventy princes which encompass the throne of glory are called in the Canticles, "Watchmen which go about the city." For by them the decrees of heaven are brought down; and each of them watches over his people, and is their mediator with God.'[1]—The functions of providence over all the Gentiles seem to be delegated to these angels;[2] 'who procure them ease and good things: but as to the

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[1] Targum in Gen. xi. 7, 8. apud Walton. Polyglott. tom. iv.

[2] Pirke Eliezer, c. xxiv. cit. in Stehelin, vol. i. p. 178, 179.

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[1] Menachem Recanat. in Gen. x. 5. Menachem Zijon. in Pent. f. 105. c. 1. cited in Stehelin, vol. i. p. 175, 177.

[2] That due honour might be rendered to the names of these celestial personages, rabbinical ingenuity has furnished us with the following catalogue. *Vid. Bartoloc. Bib. Rab. tom. i. p.* 228, 229.

Kadmiel
Michael
Gabriel
Raphael
Nuriel
Kedumiel
Malchiel
Tsadkiel
Pedael
Tumiel
Chasdiel
Tsuriel
Raziel
Jophiel

Saturia
Gazriel
Vathriel
Lemael
Chizkiel
Rahatiel
Kadshiel
Shemael
Barchiel
Ahaiel
Chaniel
Lahadiel
Machaniel
Aniel

Anael
Achaniel
Rachamiel
Azriel
Susnaia
Vadargazia
Resisiel
Dumiel
Sania
Tahariel
Azariel
Neria
Samchiel
Ramiel

Barakiel
Tasuria
Rabiel
Shabniel
Kanunia
Tsuria
Pesista
Adriel
Tsurtak
Neriel
Maronia
Lasni
Camusia
Jediel

Tatrusia
Chuniel
Dabriel
Vahariel
Hinnael
Danadel
Gadiel
Badel
Anphiel
Vaadiel
Uriel
Shior
Nesher
Arieh

'nations, the Lord is not their keeper.'[1]—On the first day of every year, it is said, they are also judged in the court of heaven, together with their people: and in every case of delinquency or transgression, punishment is inflicted, first on the angel-prince, and then on the nation over which he presides.[2]—Sometimes they are represented as espousing the quarrels of their clients, and engaging in fierce contests with each other, on behalf of those who are in the wrong, as well as of those who have justice on their side.[3]—One rabbi assigns to these angels the office of 'moving the heavenly bodies:' another affirms them to be 'the souls of the heavenly bodies:' and another asserts them to be no other than 'the stars and 'planets.'[4]

Though these guardians of the nations are frequently described as angels of light, surrounding the throne of the Supreme, and forming his council; yet at other times, with the usual inconsistency of rabbinical statements, they are represented as demons of darkness and powers of uncleanness. Two quotations will be sufficient. 'Then did they (the heathens) 'turn themselves to the worship of demons, which

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[1] Cad Hakkemach, f. 42. c. 1. cited in Stehelin, vol. i. p. 182.

[2] Saare Ora, f. 65. c. 1. *ibid.* i. p. 182—184. R. Solomon in Joel. apud Bartoloc. tom. i. p. 337.

[3] R. Salomon in Genes. apud Bartoloc. tom. i. p. 335, 336.

————Tantæne animis cœlestibus iræ?
Virg. Æn. Lib. i. v. 15.
Can heavenly minds with such fell passions flame?

[4] Nachman. in Legem. Bechai in Legem. f. 9. c. 3. Aben Ezra, apud Abarbin. in Daniel. f. 69. c. 4. Menachem Recanat. in Legem, f. 206. c. 1. *ibid.* p. 180. vol. ii. p. 83.

'are spirits; some of which are placed as rulers over 'the nations, each presiding over the country com-'mitted to his care, in order to defend it, and annoy 'its enemies.'[1]—'The powers of uncleanness are 'the seventy princes, who liberally distribute to 'the idolatrous nations that are subject to their 'influence.'[2]

The tutelary functions of angels are not to be limited to a general superintendence over whole nations. Besides those who are honoured with this delegation, the rabbies tell us of others, appointed to preside over individual men; over animals, reptiles, fishes, and birds; over fire and water, rain and hail, thunder and lightning, trees and herbs.[3] It is confidently asserted, that 'there is nothing in the world, 'not even a small herb, without its governing angel, 'by whose words and laws it is directed.. Wherefore 'it is forbidden to mix things that are not of the 'same kind or species. For by so doing, the upper 'economy, that is, the angels, will be thrown into 'confusion.'[4]

The duties of guardian angels assigned to men, are described as very important: 'Every man has his

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[1] Nachman. in Legem, f. 59. c. 3. cited in Stehelin, vol. i. p. 185.

[2] Shepha Tal, f. 23. c. 3. *ibid.* p. 186.

[3] Take the following specimen of rabbinical botany. It is well known 'that there are in the world *two thousand one hundred different kinds* 'of herbs, over which are set angels, according to the mystery of the 'words which God spake to Job, "Knowest thou the ordinances 'of heaven?" that is, the angels who are set over the herbs.' Sepher Magillath Amukoth, f. 32. c. 4. cited in Stehelin, vol. ii. p. 77.

[4] Jalkut Chadash, f. 147. c. 4. *ibid.* vol. ii. p. 77.

'angel who speaks for him, and prays for him; 'as it is said, (Psal. lxv. 2.) "O thou that hearest 'prayer;" that is the prayer of the angel, who is 'the *Mashal*, or guardian of men. It follows; '"Unto thee shall all flesh come." *Wherefore* the 'angels are not allowed to say their hymns above, 'till the Israelites have said them here below: for all 'that a man does is imitated by his *Mashal*, who 'performs it above in the same manner in which it is 'performed here below.'[1]—A man should never ask 'his necessaries of God in the Syriac or Chaldaic 'language. The ministering angels do not attend, 'to carry any one's prayers before God, who petitions 'for his necessaries in the Syriac language.—This is 'meant of one single man who prays for himself: 'by a whole congregation it may be done in all 'languages, because the presence of God is among 'them.'[2]—There are three who weave or make 'garlands out of the prayers of the Israelites: the 'first is Achtariel; the second, Metatron; and the 'third, Sandalphon. Behold! these three, who make 'the garlands, do not attempt to make garlands 'of any other prayers, but only of such as are made 'in the Hebrew tongue.'—Amidst such a mass of jargon and reverie, it will be a relief to the reader to meet with a passage so rational and scriptural as the following. 'But if one poor in languages, and who 'understands not the Hebrew language, pours out 'before the Lord who searches the reins and the

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[1] Or Chadash, f. 20. c. 2. cited in Stehelin, vol. ii. p. 87.

[2] Talmud. Tract. Shabbath: Sota: *ibid.* vol. ii. p. 88, 89.

'heart, and says his prayers with a low, broken, and 'contrite heart, though it be in a strange language, 'he will effect more than one who prays in Hebrew 'without fervency.'[1]

The rabbinical writers make frequent mention of a personage whom they denominate Metatron, and to whom they ascribe more illustrious prerogatives than to any others of the heavenly host. One rabbi says: 'The angel Metatron is the king of angels.'[2] Another says: 'He is called by the name of Metatron, because 'that name has two significations, which express his 'condition, namely, that he is a lord and a messenger. 'He is lord over all that is under him; for all the 'upper and lower lords are subject to his power; and 'he is the messenger of him who is above him, who 'is more exalted than himself, who has given him 'dominion over all that he possesses.'[3] Another says, 'Metatron distributes among all the princes, 'or angels of the nations, their necessaries. He 'gathers all the songs that are made in the universe, 'because he is set over the songs of sinners, to bring 'them into the innermost. He ascends up to the 'throne of glory above nine hundred firmaments, 'to carry up the prayers of the Israelites.'[4] He is alleged[5] to have been the conductor of Israel through the wilderness, who is frequently styled an angel, and of whom God says, "My name is in him."[1] In reference to that mission Moses Gerundensis says, 'Our fathers affirm that he is the Metatron; a name 'signifying the director of the road.' The same rabbi says, in another place, 'The reason why the 'term *angel* is applied to him, is on account of his 'government of the world. Thus it is written, And 'the Lord caused us to go forth out of Egypt; whilst 'it is equally written, And he sent his angel, and 'caused us to go forth out of Egypt. The same 'is he of whom it is said, "But God shall suddenly 'come to his temple, the Lord whom ye seek, and 'the angel of the covenant in whom ye delight, for 'certain shall come."—Mal. iii. 1.'[2] Another rabbi says, 'There is a man that is an angel, and this is 'the Metatron. And there is a man in the image

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[1] Jalkut Chadash. f. 116. c. 2, 3. cited in Stehelin, vol. ii. p. 91, 92

[2] Zohar, f. 137. c. 4. *ibid.* vol. ii. p. 92.

[3] Bechai in Leg. *ibid.* vol. ii. p. 92.

[4] Jalkut Reubeni, f. 27. c. 2, 4. f. 28. c. 1. *ibid.* vol. ii. p. 93, 94.

[5] Sanhedrin, perek iv. cited in Oxlee on the Trinity, vol. i. p. 127, 128.

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[1] The explanation given of this by the Cabbalists, is, that *Metatron* is by *gematria* the same as *Shaddai*, or Almighty, according to the annexed calculation. It is scarcely worth while to remark, that this numeration is inconsistent with their own rule, for that *Nun*, being a final letter, must here be equivalent to 700, and consequently that the supposed agreement does not exist. But if the statement were correct, the principle which represents the name *Metatron* as *divine*, would equally evince it to be *diabolical*. As (שדי) *Shaddai, Almighty,* is one of the names of *God,* so (שיך) *Shed, Destroyer,* is one of the appellations of *demons:* and these two words, according to the Cabbalistic *temura,* must be regarded as the same. (See p. 74—76.) What shall we say to a principle of interpretation, which represents names divine, angelic, and diabolical, as mutually convertible!

300	ש	40	מ
4	ד	9	ט
10	י	9	ט
		200	ר
314		6	ו
		50	נ
		314	

[2] Comm. on Exod. xxiii. 20; iii. 2. cited in Oxlee on the Trinity, &c. vol. i. p. 139—142.

'of God, who is an emanation from him, and this 'is Jehovah; of whom can be affirmed neither 'creation, nor formation, nor fabrication, but only 'emanation.'[1] From the original dignity and high prerogatives asserted in these and other passages, of which it would be easy to multiply quotations, it has been argued, that the term *angel*, when applied to this personage, is not employed in its ordinary meaning, but merely expresses a delegation to some illustrious office; and that the rabbies must have regarded the Metatron as a divine and eternal subsistency, in essence and quality corresponding with what Christians understand by the second personality of the Godhead.[2] Nor can it be denied, that, without the supposition of this or some very similar notion, much of what they have said is altogether unintelligible. But, whatever vestiges of ancient revelation may have been preserved in some accounts of the Metatron, the truth requires it to be stated, that the doctors of the synagogue have betrayed, on this point, the same confusion and inconsistency which characterizes their speculations on so many other subjects. One authority says, 'Behold, out of the bodies of Enoch and Elijah 'are made angelical forms; for out of Enoch is 'made Metatron, and out of the body of Elijah

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[1] Tykune Zohar, Tyk. 67. p. 101. cited in Oxlee on the Trinity, &c. vol. i. p. 132, 133.

[2] Vide The Christian Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism. By the Rev. John Oxlee, vol. i. chap. viii.

'is made Sandalphon.'[1] Of the language of Moses respecting "Enoch," that he "walked with God, "and was not, for God took him," an eminent rabbi gives the following exposition: 'Rabbi Ismael writes 'thus, I have said unto Metatron, Why art thou 'with the name of thy Creator called with seventy 'names; and why art thou greater than all the 'princes, and more exalted than all the angels; 'more excellent in size, authority, and glory than 'all the powerful; more acceptable than all the 'servants; and more honoured than all the host? 'Then answered he me and said, Because I am 'Enoch, the son of the Sacred. What did the holy 'and blessed God, when the generation of the flood 'had sinned and done unrighteous works, saying 'unto God, Withdraw from us? He took me away 'from among them to be a witness against them to 'all those that should come into the world; and 'after the holy and blessed God had taken me away 'to serve before the throne of glory and the wheels 'of the chariot, and to do my office to the divine 'majesty, my flesh was presently changed into a 'flame, my sinews into fire, my bones into juniper 'coals, and the light of my eyes into flashes of 'lightning, my eyeballs into fiery torches, and all 'my limbs into burning fiery wings, and the trunk 'of my body into burning fire; from my right 'hand were seen fiery flames, and from my left 'hand burning fiery torches.'[2] According to the statement of another rabbi, whose language delicacy forbids me to recite,—while Enoch, *alias* Metatron, was in the course of his ascension to the celestial regions, the various orders of angels 'smelled the 'scent of him five thousand three hundred and eighty 'miles off,' and were somewhat displeased at the introduction or intrusion of a being of human race into their superior world, till God pacified them by explaining the cause of his translation. To complete the ludicrous contrast of meanness with magnificence, it is also affirmed, that 'Metatron was a cobler, and 'was very intent on every stitch, and he spake of 'God: The name of the glory of his kingdom be 'blessed for ever.'[1]

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[1] Emek Hammelech, f. 178 c. 3. cited in Stehelin, vol. ii. p. 57.

[2] Menachem Recanatens. in Legem, f. 26. c. 3. *ibid.* vol. ii. p. 94, 95.

Having occupied so many pages with the reveries of the rabbies concerning angels, I shall not detain the reader long with their equally wild and inconsistent accounts concerning demons.

Various are the notions that have been promulgated respecting the origin of these evil beings. Sometimes they are represented as having been first, inhabitants of heaven, and having afterwards fallen from that state of holiness and glory, according to some, soon after the creation of Adam;[2] according to others, in the days of Noah.[3] But many of the rabbies declare them to have proceeded from the hands of the Creator with all their present evil propensities. Sometimes, they are said to have been made on the same day that witnessed the formation of hell to receive them; which is asserted to have been the second of the days of creation.[1] Some have affirmed that they were made at the close of the sixth day, and that the Creator intended to provide them with bodies, but that immediately on the creation of their spirits, the sabbath commenced, so that there was not time for the Former of all things to complete this part of his plan.[2]

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[1] Jalkut Reubeni, f. 26. c. 2. f. 28. c. 2. cited in Stehelin, vol. ii. p. 95, 96.

[2] Menachem Recanatens. in Legem, f. 24. c. 1. Jalkut Reubeni, n. 3. Jalkut Shimoni, f. 8. c. 4. *ibid.* vol. i. p. 193, 196.

[3] R. Eliezer, Perakim. c. 1. p. 8. &c. 27. apud Bartoloc. vol. i. p. 297, 317. R. Menass. Ben Israel, Nishmath Chajim, f. 116. c. 1. *ibid.* vol. ii. p. 115.

One authority declares that some are made of fire, others of air, others of water and earth.[3] Other rabbies assert them to be all composed of two elements, fire and air.[4] The Talmud says: 'Six 'things are declared concerning demons. They have 'three things in common with ministering angels: 'and three in common with men. They have 'wings;—they fly from one extremity of the world 'to the other;—they know future events;—like 'ministering angels. They eat and drink;—they 'propagate and multiply;—and they die;—like 'men.'[5]—Some of them are described as the offspring of Sammael, who is said to be a fallen seraph, the prince of the infernal host;—of other demons;—of Adam, the father of all mankind;—of Cain;—and of other men. The rabbies have also provided them with mothers as well as fathers; and have specified the names of four females to whom they attribute this honour: Lilith, Eve our common parent, Naamah, and Agrath.[1] From these fables I shall select as much as decency will permit of the story of Lilith; which may serve as a sufficient specimen of the rest.

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[1] Menass. de Creat. Problem. 23. apud Hoornbeck contra Jud. L. iv. c. 1. p. 308. Menass. Nishmath Chajim, f. 32. c. 2. cited in Stehelin, vol. ii. p. 34.

[2] Bereshith Rabba, s. 7. p. 9. c. 3. Jalkut, n. 12. p. 11. Zohar, p. 14. apud Bartoloc. tom. i. p. 289.

[3] Taf Haarez, f. 9. c. 1. *ibid* vol. ii. p. 106.

[4] Nachman in Pentateuch. apud Bartoloc. tom. i. p. 289. Nishmath Chajim, f. 117. c. 2. *ibid*. vol. ii. p. 106.

[5] Cod. Chagiga, c. 2. p. 16. apud Bartoloc. tom. i. p. 290.

‘ When the blessed God created the first man, ‘ whom he formed alone, without a companion, he ‘ said, It is not good that the man should be alone: ‘ and therefore he created a woman also out of the ‘ ground, and named her Lilith. They immediately ‘ began to contend with each other for superiority. ‘ The man said: It behoves thee to be obedient; ‘ I am to rule over thee. The woman replied: ‘ We are on a perfect equality: for we were both ‘ formed out of the same earth. So neither would ‘ submit to the other. Lilith, seeing this, uttered ‘ the *Shem-hamphorash*,’ that is, pronounced the name (יהוה) *Jehovah*, ‘ and instantly flew away ‘ through the air. Adam then addressed himself to ‘ God, and said: Lord of the universe! the woman

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[1] Jalkut, sect. Ber. p. 26. Zohar, sec. Ber. p. 28. Shalshal. Hakkabala, p. 83. Zohar, ad cap. 18. Levit. p. 55, 76. apud Bartoloc. tom. i. p. 291—294. Talmud, Eruvin, f. 18. c. 2. Bereshith Rabba, f. 20. c. 2. Bechai in Legem, f. 6. c. 2. Menasseh Ben Israel, Nishmath Chajim, f. 114. c. 2. cited in Stehelin, vol. ii. p. 107, 108.

'whom thou gavest me, has flown away from me. 'God immediately dispatched three angels, Sennoi, 'Sansennoi, and Sammangeloph, to bring back the 'fugitive: he said to them: If she consent to return, 'well; but if not, you are to leave her, after 'declaring to her that a hundred of her children shall 'die every day. These angels then pursued her, and 'found her in the midst of the sea, in the mighty 'waters in which the Egyptians were to be afterwards 'destroyed. They made known to her the divine 'message, but she refused to return. They threatened, unless she would return, to drown her in the 'sea. She then said, Let me go; for I was created 'for no other purpose than to debilitate and destroy 'young infants; my power over the males will extend 'to eight days, and over the females to twenty days, 'after their birth. On hearing this, the angels 'were proceeding to seize her and carry her back 'to Adam by force: but Lilith swore by the name 'of the living God, that she would refrain from 'doing any injury to infants, wherever and whenever she should find those angels, or their names, 'or their pictures, on parchment or paper, or on 'whatever else they might be written or drawn: 'and she consented to the punishment denounced 'against her by God, that a hundred of her children 'should die every day. Hence it is that every 'day witnesses the death of a hundred young 'demons of her progeny. And for this reason we 'write the names of these angels on slips of paper 'or parchment, and bind them upon infants, that

'Lilith, on seeing them, may remember her oath, 'and may abstain from doing our infants any 'injury.'[1]—Another rabbinical writer says: 'I 'have also heard that when the child laughs in its 'sleep in the night of the sabbath or of the new 'moon, the Lilith laughs and toys with it; and 'that it is proper for the father, or mother, or any 'one that sees the infant laugh, to tap it on the 'nose, and say, Hence, begone, cursed Lilith; for 'thy abode is not here. This should be said three 'times, and each repetition should be accompanied 'with a pat on the nose. This is of great benefit, 'because it is in the power of Lilith to destroy 'children whenever she pleases.'[1]

The rabbies represent the removal of men from the present life as effected by the agency of angels or demons, whom they denominate Angels of Death. The execution of the mortal sentence, on those who die in the land of Israel, is assigned to Gabriel, whom they style an angel of mercy; and those who die in other countries are dispatched by the hand of Sammael, the prince of demons. 'These two 'are deputies of Metatron, to whom God daily makes 'known those who are appointed to die. These 'deputies do not themselves bring away any souls 'out of the world; but each of them employs some 'of his host for that purpose.'—The title of angel of death, however, is most commonly given to

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[1] Ben Sira, p. 23. apud Bartoloc. tom. i. p. 69—71. Buxtorf. Synag. Jud. c. 4. p. 81—83.

[1] Emek Hammelech, f. 84. c. 2. cited in Stehelin, vol. ii. p. 113.

Sammael; but several of the rabbies confidently assert that he has no power over the Jews: God himself is represented as saying to him, 'The world 'is in thy power, except this people.—I have given 'thee authority to root out the idolaters; but over 'this people I have given thee no power.'[1]

Menasseh Ben Israel tells us; 'The Mishnic doctors 'have said that there are three sorts of demons: the 'first, resembling ministering angels; the second 'resembling the children of men; and the third, like 'the cattle.'—Of the first class he says, 'There are 'those among them, who are wise in the law, both 'written and oral.'[2]

Some demons are described as having no power to do any great mischief, but as delighting themselves with hoaxing men by various waggish tricks. Others are represented as polluting fountains and streams of water; others, as afflicting mankind with sudden and grievous distempers; and others, as doing various injuries to human beings while asleep.[3]

On the divine command to Noah, to "bring into "the ark of every living thing of all flesh, two "of every sort, to keep them alive,"—one of the oracles of the synagogue says: 'Our rabbies of blessed

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[1] Taf Haarez, f. 16. c. 3. f. 31. c. 4. Jalkut Chadash, f. 31. c. 3, 4. Vajikra Rabba, f. 151. c. 1. Bamidbar Rabba, f. 219. c. 1. Menachem Recanatens, f. 120. c. 3. Jalkut Reubeni, f. 189. c. 2. cited in Stehelin, vol. ii. p. 213—215.

[2] Nishmath Chajim, f. 114. c. 1. *ibid.* p. 115, 116.

[3] Emek Hammelech, f. 130. c. 1. Talmud. Tract. Cholin, f. 105. c. 2. Nishmath Chajim, f. 142. c. 2. Jalkut Reubeni, n. 7. Zohar, f. 29. 387. *ibid.* p. 117, 118. 128, 129. 132.

'memory have explained it so, that even the demons 'were comprehended among them, and that the 'blessed God commanded Noah to suffer them to 'enter the ark; and this explanation is right.'—The same rabbi says, 'The preservation of the demons 'consists in the harmony of the elements of which 'they are composed, and their death in the division 'thereof.'—Another authority says, 'There will 'none of the powers of uncleanness perish; but they 'will all be purified and made holy.'[1]

This brief sketch of traditions concerning demons shall be concluded with an extract from the Talmud.[2] 'If the eye had been capable of discerning, no man 'could subsist on account of the demons. There are 'more of them than of us: they stand about us, as 'a fence flung up out of ditches, about land in a 'garden. Every rabbi has a thousand on his left, 'and ten thousand on his right side. The thronging 'and squeezing on a sabbath in our synagogues, 'where one would think there is room enough, yet 'each imagines he sits too close to another, is oc'casioned by them; for they come to hear the 'sermon.' To any person desirous of seeing these ghostly personages in his dwelling house, the Talmud, in the same page, prescribes the following method, no doubt a most efficacious one, of sharpening his corporeal vision. 'Let him who wishes to discover 'them (demons) take clear ashes, and pass them

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[1] R. Bechai in Legem, f. 18. c. 1. f. 139. c. 5. Jalkut Chadash, f. 66. c. 1. f. 184. c. 1. cited in Stehelin, vol. ii. p. 133, 139.

[2] Berachoth, f. 6. c. 1. *ibid.* p. 123.

'through a sieve at his bedside; and in the morning 'he will perceive the tracings, as it were, of the feet 'of cocks. Let him who desires to see them take 'of the secundine of a black cat, which is of the 'first litter of a black cat, which was of the first litter 'of the mother; and, having burnt the same in the 'fire, beat it to powder, and put a little of it in his 'eyes; and then he will see them.'—The reader will remember that these passages are to be found in a book which the rabbies have pronounced far more valuable than the writings of Moses and the Prophets.[1]

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[1] See pages 35, 36.

CHAPTER X.

Traditions concerning Paradise.—Paradise twofold, Upper and Lower.—Lower, when created,—where situated.—Both called by seven Names.—Communication between them.—Lower, the first Abode of the disembodied Righteous:—Its Light,—and Sustenance.—Residents in the Upper revisit the Lower.—Both divided into seven Districts.—Occupied by Seven Orders of Righteous Spirits:—Their Stations,—Clothing.—Stratagem of a cunning Rabbi to force himself into Paradise.—

Traditions concerning Hell. Hell twofold,—Creation,—Names,—Extent,—Divisions,—Punishments:—Their Duration,—Intermissions.

The pretensions of the rabbies to an extensive acquaintance with Paradise have been alluded to in a former chapter.[1] They profess to have obtained an equal knowledge of Hell. The present chapter will exhibit an abstract of their multifarious traditions concerning those abodes of happiness and misery.

Paradise is asserted to be twofold. Menasseh Ben Israel says, ‘that the experienced in the Cabbala ‘unanimously declare, that one paradise is above, ‘and another here below: and they speak the truth.—

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[1] Page 136.

'There is a paradise above in heaven, and a paradise 'here below upon earth.'[1]

Some authorities say, that 'paradise was created 'on the second day of the creation.' One affirms, 'that the lower paradise was created 1365 years 'before the creation of the world.'[2]

A rabbinical geographer of the fifteenth century tells us where this lower paradise is situated. 'It is 'clear from the words of the scribes, that on a certain 'portion of this earth there is a paradise; and that 'thence issue four rivers, one of which is Euphrates 'that encompasses the land of Israel.—It is likewise 'asserted by the knowing, that paradise is situated 'under the middle line of the world, where the days 'are always of equal length.'[3]—Another authority says, in one place, 'Paradise and Hell are close to 'one another, being only parted by a wall;' and in another place, 'The distance between paradise and 'hell is but the thickness of a thread.'[4]

In their descriptions of both the upper and lower paradise they have followed their usual custom of referring or alluding, on every possible occasion, to some passages of scripture which they wish to be considered as supporting their whimsical tradition. 'Behold,' says Menasseh, 'the upper paradise is 'called by seven names:—The bundle of life;—The

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[1] Nishmath Chajim, f. 25. c. 2. cited in Stehelin, vol. ii. p. 2, 3.

[2] Jalkut Shimoni, f. 5. c. 4. Bereshith Rabba, f. 21. c. 1. Jalkut Reubeni, f. 41. c. 2. *ibid.* p. 3.

[3] Sepher Hamunoth, f. 65. c. 1. *ibid.* p. 4.

[4] Zijoni, f. 11. c. 2. f. 69. c. 3. *ibid.* p. 21, 22.

'tabernacle of the Lord;—The holy hill;—The 'courts of the Lord;—The house of the Lord;—'The hill of the Lord;—and the holy place.'—'In 'like manner as there is a paradise above, so there 'is one here below: and I have discovered that this 'lower paradise passes under seven appellations. It 'is called—The garden of Eden, that is, the garden 'of delight;—The palace of the Lord;—The land 'of the living;—The sanctuary of God;—The city 'of God;—The dwelling of the Lord;—*lands, in 'the plural number*, The lands of the living.'[1]

On the communication between the lower and upper paradise, one authority says: 'There is an 'upper and a lower paradise; and between them, 'upright, is fixed a pillar: by this they are joined 'together, and it is called the strength of the hill 'of Zion. By this pillar, on every sabbath and 'festival, the righteous climb up, and feed themselves 'with a glance of the divine majesty, till the end 'of the sabbath or festival; when they slide down 'and return to the lower paradise.'[2] Access to the upper paradise is represented as a privilege not granted to the spirits of the righteous immediately on their being disembodied: it would seem, they are first to pass a kind of noviciate in the lower paradise. 'The 'soul does not presently, and as soon as she is out 'of the body, ascend into the upper paradise. 'Having been habituated to the dulness and obscurity 'of the body to which she was allied, she is not able

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[1] Nishmath Chajim, f. 26. c. 1. f. 27. c. 1. cited in Stehelin, vol. ii. p. 5—8.

[2] Jalkut Chadash, f. 57. c. 2. *ibid.* p. 25.

'to bear the mighty light above, which is infinite; 'till by degrees she is accustomed to it in the lower 'paradise: and this lower paradise is the middle state 'between this corporeal world and that spiritual pure 'and illustrious world: it is made of the matter of 'them both, and contains such things as are found 'in both.'[1]

Another rabbi describes the perpetual light which illuminates paradise, and the sustenance of its inhabitants. 'Our sages have committed this oral 'tradition to writing;—that that place (Paradise) is 'of a mighty compass, and that therein stands a 'vast laver, which is filled with the dew of the 'highest heaven, the mystery of the name of the 'holy and blessed God:—that there is a light which 'is never eclipsed or obscured, derived from that 'upper light by which the first men could view the 'world from one end to the other; and that this is 'that acceptable light wherewith the righteous are 'crowned:—that the ground is paved with precious 'stones, the lustre of which may be compared to 'the light of burning torches:—also that all round 'on the sides of this laver grow various trees and 'herbs, of great fragrancy and medicinal virtues.— 'All this glory and excellency and delight for the 'souls of the righteous, is prepared in the lower 'paradise. For twice every day the dew of life flows 'upon them: and with this dew the holy and blessed 'God will hereafter awake the dead: and with this

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[1] Avodath Hakkodesh, f. 44. c. 4. cited in Stehelin, vol. ii. p. 25.

'dew the righteous are nourished, in the same manner 'as the angels are subsisted through the glory 'of the divine majesty: and through this they know 'and comprehend all things, past, present, and to 'come, till the resurrection of the dead: and after 'all this glory and excellency they are made worthy 'to appear before the king, the Lord of hosts, in 'the place of his glory in the upper paradise.'[1]

Disembodied spirits appear to be in the habit of revisiting this lower world even after their admission into the upper paradise. 'In like manner as souls 'do, every twelve month after their departure from 'the body, ascend and descend, because they cannot 'be utterly separated from their bodies, the abodes 'of their glory; so do they sometimes descend to 'the lower paradise, on account of the wonderful 'pleasure and delight which they enjoyed there: and 'being come to that paradise, they repair to their 'former palaces or habitations; like great kings, 'who, beside the palaces in their cities of residence, 'have other royal houses and places, to which they 'repair for pleasure, or when they are on journeys, 'in order to magnify the idea of their grandeur and 'magnificence.'[2]

'Both in the upper and in the lower paradise there 'are' asserted to be 'seven apartments or dwellings 'for the reward of the righteous.' Respecting many of the accounts of paradise, it is difficult to ascertain whether they refer to the upper or lower paradise;

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[1] Avodath Hakkodesh, f. 46. c. 1, 2. cited in Stehelin, vol. ii. p. 20, 23, 24.

[2] Nishmath Chajim, f. 28. c. 1. *ibid.* p. 26.

or whether some of the writers had any notion of more than one paradise. A certain rabbi is said to have 'sought all over paradise, and he found 'therein seven houses or dwellings: and each house 'was twelve times ten thousand miles long, and 'twelve times ten thousand miles wide.'[1]

It is stated, that 'there are seven parties or orders 'which shall hereafter stand before God,' and that 'each of these orders or parties has its particular 'abode or dwelling in the upper paradise.'[2]—'The 'First party or order consists of those who, for the 'kingdom and honour of God, suffered death, by 'the government under whose authority they were: 'as the Rabbi Akiba and his disciples were put to 'death by the government of Rome. The Second 'order consists of those who have been drowned in 'the sea. The Third is the rabbi Jochanan Ben 'Zachai and his disciples. The Fourth order consists 'of those on whom descended a cloud which covered 'them. The Fifth consists of those who have repented: and in the same place as the penitents, 'stand the perfectly righteous. The Sixth order 'consists of those who never married, and who in all 'their lives never tasted of sin. The Seventh consists 'of the poor, who exercised themselves in the Bible 'and Mishna, and in an honest vocation.—Observe, 'then, that to every order is allotted a distinct abode: 'and the highest order, beyond which none can go, 'consists of those who, for the kingdom and honour

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[1] Nishmath Chajim, Talmud. cited in Stehelin, vol. ii. p. 8, 9.

[2] Midrash Tillim, f. 11. c. 3. *ibid.* p. 12, 13.

'of God, suffered death from the government under 'which they lived; as the Rabbi Akiba[1] and his 'disciples.'[2]—Most of the inhabitants of paradise are represented as stationary, but to a select few rabbinical courtesy has allotted the privilege of occasional perambulation to visit their neigbours. 'In 'paradise, every one has his particular abode, and is 'not allowed to go out, or ascend to the dwelling 'of his superior neighbour; for if he do, he is presently consumed by his neighbour's great fire. And 'thus they are called *standers*, because they stand or 'keep to their posts, or allotted places. There are, 'indeed, some pious ones, but their number is small, 'who, being worthy of cleaving to the holy and 'blessed God, are suffered to ascend or descend, to 'go into the upper and lower places, and to walk in 'all the quarters, and about all the gates and apartments: and this is a preeminence above which 'there is none: and these, when they walk about in 'the palaces of the angels, the quarters of paradise, 'and the dwellings of the other righteous, communicate to them of the lustre of that wisdom 'which God has abundantly vouchsafed to them.'[3]

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[1] The reader who remembers the filthy anecdote of this rabbi, related in p. 148, and the cause in which he lost his life, p. 69, may reasonably doubt whether personal purity of manners, virtuous conduct towards men, or piety towards God, form any of the requisites to a canonization among Jewish martyrs. Yet this high eulogium on Rabbi Akiba is pronounced by one who is reputed 'a man of *extreme* piety.' See page 74.

[2] Menass. Ben Israel in Nishmath Chajim, f. 27. c. 2. cited in Stehelin, vol. ii. p. 13, 14.

[3] Nishmath Adam, c. 10. f. 39. *ibid.* page 15, 16.

The dead are represented, by some rabbies, as wearing in another world the clothes in which they are laid in their graves; and by others, as being stripped of those garments, and invested with new and splendid attire.—'Rabbi Ponim, an ancient man, 'whose business was about the dead, in the holy 'community at Worms,' is asserted to have seen 'an apparition, who had a garland on his head, and 'who said, Yesterday when thou didst clothe me in 'my funeral attire, thou didst tear my sleeve. Then 'asked Rabbi Ponim, What is the meaning of that 'garland? The apparition answered, I wear it that 'the wind of the world may not have power over 'me; for it consists of excellent herbs of paradise. 'Then did Rabbi Ponim mend the sleeve of the 'deceased: for the deceased had said, that if it was 'not mended, he should be ashamed to be seen among 'others whose apparel was whole. And then the 'apparition vanished.'[1] Another book of high authority, gives the following very different account. 'There are in paradise two gates of rubies; and over 'them stand sixty times ten thousand ministering 'spirits; and the countenance of every one shines 'like the brightness of the firmament. When one 'of the righteous arrives there, they take off the 'clothes with which he was laid in the grave, and 'clothe him in eight garments of the clouds of glory. 'Then they put upon his head two crowns, one 'composed of pearls and jewels, and the other

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[1] Masae Book, c. 213, cited in Stehelin, vol. ii. p. 19, 20.

'of fine gold; and put into his hand eight myrrh-'plants. Then they praise him and say, 'Go now, 'eat thy bread with joy.'[1]

This part of the chapter shall be concluded with an account of the stratagem by which Jehosha, a cunning rabbi, is represented in the Talmud, as outwitting the angel of death, and getting himself, both soul and body, into paradise without dying. 'Our rabbies of blessed memory say, that Rabbi 'Jehosha Ben Levi was a perfectly righteous man. 'Now when the time of his departure from this 'world was at hand, the holy and blessed God said 'to the angel of death, Comply with all that he 'requires of thee. Then said the angel to Jehosha, 'The time draweth nigh when thou art to depart 'from this world: I will grant thee all that thou 'requirest. When Rabbi Jehosha heard this, he said 'to him, My request to thee is, that thou wilt shew 'me my place in paradise. And the angel said to 'him, Come along with me: I will shew it thee. 'Whereupon Rabbi Jehosha said, Give me thy sword, 'that thou mayest not therewith surprise me. And 'immediately the angel of death gave him his sword; 'and they went together, till they came up to the 'walls of paradise. When they were come up to 'the walls, the angel of death raised Rabbi Jehosha 'up, and set him upon them. Then jumped Rabbi 'Jehosha Ben Levi from the walls, and descended 'into paradise. But the angel of death caught hold

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[1] Jalkut Shimoni, f. 7. c. 1. cited in Stehelin, vol. ii. p. 16.

'of the skirts of his cloak, and said to him, Do thou 'come out. But Rabbi Jehosha did swear by the 'name of the eternal God that he would not come out from thence: and the angel of death had not 'power to enter in. Hereupon the ministering angels 'presented themselves before God, and said, Behold 'what the son of Levi has done: he has by force 'taken his part in paradise.' Then follows a conversation which terminates in a decision that 'he 'shall not go out of paradise. And the angel of 'death, seeing that he could not draw him out, said 'to him, Give me my sword. But Rabbi Jehosha 'refused to give it him, till' (another rabbinical authority says, 'at the end of seven years') 'a 'voice came from heaven, which said, Give him 'the sword; for he has occasion for it, for the 'killing of others therewith. And Rabbi Jehosha 'said to him, Swear thou to me, that thou wilt not 'let it be seen by man, or any creature, when thou 'takest away their souls. For before that time the 'angel had been used to slay mankind, even the 'infant on the mother's lap, in a manner visible to 'all. And the angel of death did swear in that 'same hour; and Jehosha gave him his sword 'again. Then Elijah began to lift up his voice 'before Rabbi Jehosha, saying to the righteous, 'Make room for the son of Levi; make room for 'the son of Levi.'[1]

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[1] Talmud Treat. Chetuvoth, f. 77. c. 2. Colbo, f. 136. c. 4. f. 137. c. 1. cited in Stehelin, vol. ii. p. 220—222. Ben Sira, *ibid.* p. 219. Vid. Bartoloc. Bib. Rab. tom. iii. p. 280, 281.

'As there is an upper and a lower paradise, so 'likewise,' some of the rabbies affirm, 'there is an 'upper and a lower Hell.'[1] But from the language of many, it is doubtful whether this notion was generally adopted by them.

By some rabbies, Hell is said to have been created before the world: but others assert it to have been formed on the second day of the creation;[2] and the omission on the second day of the declaration made concerning the work of every other day, "that it was good," is supposed to have been occasioned by the creation of hell on that day.

The general appellation by which the rabbies designate this region of misery is *Gehinnom;* borrowed from the name of a valley near to Jerusalem, where idolatrous Israelites sometimes sacrificed their children in the fire to Moloch.[3] From various passages of scripture the Talmud has derived, or extorted, seven other names:—Hell;—Destruction;—Corruption;—A horrible pit;—The miry clay;—The Shadow of death;—The nether parts of the earth.[4]—These names are said to be the appellations of seven sections, or mansions, into which Hell is divided. 'Each 'of these names is assigned to a distinct abode; 'and they are all together called Gehinnom.'[5]—It is further stated, that ‘ In Hell there are seven ‘ dwellings or divisions ; and in each division, six ‘ thousand houses ; and in each house, six thousand ‘ chests ; and in each chest, six thousand barrels ‘ of gall.’[1]

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[1] Avodath Hakkodesh, f. 47. c. 1. et al. cited in Steheiin, vol. ii. p. 35.

[2] Midrash Mishle. Jalkut Chadash. Bechai in Legem, f. 5. c. 4. Jalkut Shimoni, f. 5. c. 4. *ibid.* p. 34.

[3] Elias Tishbit. f. 14. c. 2. D. Kimchi, in 2 Kings xxiii. 10. in Psalm xxvii. 13. *ibid.* p. 31—33.

[4] Eruvin, c. ii. p. 19. apud Bartoloc. tom. ii. p. 131. *ibid.* vol. ii. p. 33.

[5] Avodath Hakkodesh, f. 47. c. 1. *ibid.* p. 36, 37.

According to one authority, each of these seven divisions is ‘ one hundred miles in length, and fifty ‘ miles in breadth :’[2] by another, every one is declared to be ‘ three hundred miles in length, three ‘ hundred miles in breadth, three hundred miles thick, ‘ and one hundred miles deep.’[3]—In another book they are represented as very spacious, but of very unequal extent : ‘ The seven abodes are very spacious : ‘ and in each there are seven rivers of fire, and seven ‘ rivers of hail. The second abode is sixty times ‘ larger than the first, and every abode is sixty times ‘ larger than that which precedes it. In each abode ‘ are seven thousand caverns ; and in each cavern, ‘ seven thousand clifts ; and in each clift, seven ‘ thousand scorpions ; each scorpion has seven limbs, ‘ and on each limb are seven thousand barrels of gall. ‘ There are likewise seven rivers of the rankest poison, ‘ which when a man touches, he bursts.’[4] Another high authority affirms each of these divisions to be ‘ as far in depth as one can walk in three hundred

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[1] Reshith Cochmah, f. 47. c. 2. cited in Stehelin, vol. ii. p. 37, 38.

[2] Torath Adam, f. 97. c. 1. *ibid.* p. 47.

[3] Jalkut Chadash, f. 144. c. 2. *ibid.* p. 38.—If the mathematical reader feel any surprise at this discovery of a fourth dimension, he must remember that rabbinical science almost entirely consists of wonders unknown to the rest of the world.

[4] Jalkut Reubeni, f. 3. c. 2. *ibid.* p. 52.

'years.'[1]—The whole extent is described in the Talmud in the following terms: 'Egypt is four 'hundred miles in length and the same in breadth. 'Egypt is equal in extent to a sixth part of Ethiopia; 'Ethiopia to a sixth part of the world; the world to 'a sixth part of the garden of Eden; the garden to 'a sixth part of Eden; Eden to a sixth part of Hell. 'The whole world, therefore, in respect of Hell is but 'as the cover of a caldron; and the extent of Hell 'is inadequately expressed even by this comparison.'[2]

The different districts of hell are sometimes said to be appointed for the infliction of different degrees of punishment. 'The punishment of the wicked is 'not alike among them all.—Every one is assigned 'to this or that dwelling, according as he has deserved. 'For which reason the fire of one division is more 'fierce and devouring than that of another. So 'that our rabbies have said, that the fire in the first 'division is not a sixtieth part so fierce as the fire in 'the second; and that there is that difference in 'violence between all the other fires.'[3]—Of the fire of hell generally, Menasseh says, 'It is able to burn 'the souls of the wicked; which no terrestrial fire 'can do.'[4]—Another rabbinical writer says, of the first division; 'In it there are many caverns, and in 'them are fiery lions: and when a man falls into one

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[1] Sepher Rasiel, f. 47. c. 1. cited in Stehelin, vol. ii. p. 38.

[2] Pesachim, f. 94. a. Taanith, f. 10. a. apud Wagens. Sota, p. 220. Bartoloc. tom. ii. p. 161. *ibid.* vol. ii. p. 36.

[3] Avodath Hakkodesh, f. 47. c. 1. *ibid.* p. 36, 38.

[4] Nishmath Chajim. f. 34. c. 1. *ibid.* p. 38, 39.

'of those caverns, the lions devour him: and when 'he is consumed, he appears again, as perfect as if he 'had not been touched by the fire: and they who 'are thus restored, are afterwards thrown into the 'fire of every cavern in the first division.—In it are 'ten of the seventy nations:[1] and among them is 'Absalom.—An angel beats every one with a fiery 'whip,—and they are thrown in and consumed with 'fire. Then are brought forth others, whom he likewise beats; and they are thrown into the fire. And 'thus are all of them served, till all have had their 'doom. Last of all, Absalom is brought forth, in 'order to his receiving the same punishment. But 'then is heard a voice from heaven, saying, Beat him 'not, neither burn him; because he is one of the 'sons of my beloved, who said at Mount Sinai, All 'that the Lord hath said, we will do.' The process of beating and burning is said to be repeated seven times in the day, and three times in the night; but Absalom is declared to be exempted from it all. The same writer proceeds to describe each of the six other infernal mansions as containing ten of the seventy nations who undergo the same punishments, and one or more wicked Israelites who enjoy the same exemption as Absalom.[2] Such is the manner in which rabbinical justice dispenses vengeance to the Gentiles, and impunity to wicked Israelites. The Talmud declares, that 'The fire of hell has no power over

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[1] See page 155, &c.

[2] Torath Adam, f. 97. c. 1—3. cited in Stehelin, vol. ii. p. 47—50.

'the sinners among the Israelites.'[1] Another oracle says: 'Hereafter both the Israelites and the people 'of the world shall go down to hell: and the people 'of the world shall be consumed and destroyed; but 'the Israelites shall come out again unhurt.'[2]

Infernal punishment is frequently represented as a purgatorial process, necessary in almost all cases, to qualify for a state of future happiness. Menasseh Ben Israel says: 'If a soul is polluted with an evil 'faith and with abominable works, and is not washed 'with the nitre of God's commandments, then she 'remains, without repentance, defiled; and her sins 'are stains from which she is not to be cleansed but 'in hell. Yet punishment is not alike to all men. 'For as to the righteous who have once or twice 'wrought the works of the wicked and transgressed 'the law (for in truth there is no one upon earth so 'righteous as to do good and commit no sin) these 'undergo no more than to be washed in water, and 'to continue a little time in hell; for they quickly 'pass through it. And our cabbalists are of opinion, 'that most of the righteous who appear on earth are 'subject to this punishment, in order to their being 'cleansed from their stains.'[3]—According to other statements, there seems, as far as Israelites are concerned, to be very little difference made between the righteous and the wicked: 'Nor has the fire of hell 'any power over the sinful Israelites, so as to consume

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[1] Eruvin, f. 19. c. 1. Chagiga, f. 27. c. 1. cited in Stehelin, vol. ii. p. 50.

[2] Pesikta Rabath. f. 17. c. 4. *ibid.* p. 51.

[3] Nishmath Chajim, f. 82. c. 2. *ibid.* p. 44.

'or destroy them; but they go down thither only to 'be put into some emotion and frightened a little; 'but some, indeed, are scorched for their offences.'[1]

The liberation of Israelites from hell is said to be greatly promoted and accelerated by the prayers of their surviving sons. Menasseh Ben Israel gravely relates, that a certain man, who had been a great sinner and left his wife pregnant at his death, was detained a considerable time in punishment, for want of a son capable of performing this act of filial piety; that he appeared and made known his sufferings to rabbi Akiba; that on inquiry finding the man's wife to have been delivered of a son, Akiba took the lad, instructed him in the law, and taught him to pray for his father; that the lad accordingly prayed, 'and in 'the same hour,' says Menasseh, 'his father was 'freed from hell: and the father appeared in a dream 'to rabbi Akiba, and said to him, May the rest 'of paradise be thy portion, because thou hast rescued 'me from the punishment of hell.—The like power 'hath likewise the *Kodesh*,'—that is, a certain prayer in the daily morning service.[2]—'When the son

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[1] Jalkut Chadash, f. 55. c. 3. cited in Stehelin, vol. ii. p. 50.

[2] The prayer which is said to possess this wonderful efficacy is as follows:—

'O may the mighty power of the Lord be now magnified, as thou 'hast declared, saying, O Lord! remember thy tender mercies and 'thy loving kindnesses, for they have been of old.—May his great 'name be exalted and sanctified throughout the world, which he hath 'created according to his will. May he establish his kingdom in your 'life time, and in the life time of the whole house of Israel; soon, 'and in a short time, and say ye, Amen.——Amen. May his great 'name be blessed and glorified for ever and ever.—May his hallowed 'prays, and says the *Kodesh* publicly, then releaseth 'he his father and his mother out of hell.'[1]

Respecting the final state of the most wicked who are sentenced to hell, we have already seen that some of the rabbies maintain their speedy annihilation, and others, their ultimate deliverance.[2]—We cannot compliment these writers for consistency with themselves, any more than for harmony with each other. Menasseh, who says in one place, that 'their torments 'will not be perpetual,'[3] says in another, 'They 'remain in hell a longer or a shorter time: some 'twelve months; others longer; and some to all 'eternity.'[4]

But whatever be the duration of infernal punishment, it is represented as having certain seasons of intermission. Menasseh says, 'Even the wicked, of whom 'it is said that they descend into hell, and ascend not

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'name be praised, glorified, exalted, magnified, honoured, and most 'excellently adored: blessed is he, far exceeding all blessings, hymns, 'praises, and beatitudes, that are repeated throughout the world; 'and say ye, Amen.—May our prayers be accepted with mercy and 'kindness.—May the prayers and supplications of the whole house 'of Israel be accepted in the presence of their Father who is in heaven: 'and say ye, Amen.—Blessed be the name of the Lord, from henceforth and for evermore. May the fulness of peace from heaven, 'with life, be granted unto us and all Israel: and say ye, Amen.—'My help is from the Lord, who made heaven and earth.—May he 'who maketh peace in his high heavens, bestow peace on us and on 'all Israel: and say ye, Amen.' German and Polish Jews' Prayer Book, p. 55, 56.

[1] Nishmath Chajim, f. 89. c. 2. f. 9. c. 1. cited in Stehelin, vol. ii. p. 62—65.

[2] Chapter vii. p 134, 135

[3] De Creat. apud Hoornbeck contra Jud. L. viii. c. 7. p. 572.

[4] Nishmath Chajim, f. 37. c. 2. *ibid.* vol. ii. p. 59, 60.

'from thence, enjoy rest on the sabbath. The sabbath 'is therefore called "a delight," because thereon 'those above and below are both delighted.'[1]—Another writer says, 'The sabbath is to the wicked 'in hell a day of rest.—But for this they receive a 'double punishment on the sixth day.'[2]—Another says, that they 'have every day, at each time of prayer, 'morning, evening, and night, an hour and half of 'rest. Wherefore they rest, in the whole, every day, 'four hours and half.—They likewise rest twenty 'four hours every sabbath; which, added to the 'other, make fifty one hours of rest in the week.'[3]

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[1] Nishmath Chajim, f. 39. c. 1. cited in Stehelin, vol. ii. p. 56.

[2] Jalkut Chadash, f. 163. c. 4. *ibid.* p. 59.

[3] Jalkut Reubeni, f. 167. c. 4. *ibid.* p. 54.

CHAPTER XI.

Traditions concerning Human Souls.—Souls described as triple;—as quintuple.—Every Jew inspired with a supernumerary Soul on the Sabbath.—Different Origin of the Souls of Jews and Gentiles.—All Souls created on the first Day:—consulted about the formation of Bodies:—sent into Embryos respectively prepared for them.—Information and Instruction previous to the Birth.—Number of Israelitish Souls.—Souls originally created in Pairs.—Reception of a disembodied Soul entering into Paradise.—Transmigration of Souls:—Whether the whole Soul, or only a Part, transmigrates; —and how many times.—Souls migrating into Human Bodies, Male and Female:—into Brutes, Quadrupeds, Insects, Reptiles, Fishes:—Into Vegetables,—and other inanimate Things.—Another Kind of Transmigration, called Ibbur.

CONCERNING human souls, there are many traditions which could not properly be introduced at all in any former chapter; and of some that have been incidentally mentioned, it is necessary to give a more particular statement.

According to many of the rabbies, the body of man is animated by a triple soul, which they designate by the terms, *nephesh*, *ruach*, and *ne-*

shama.[1] Rabbi Meir says: ‘In man there is a nephesh, and a ruach; and according to his works he is made worthy of a higher glory, in what is called the neshama.—All is bound together; the nephesh to the ruach; the ruach to the neshama; and the neshama to the holy and blessed God.’[2] Another authority says: ‘God created three worlds; the upper world, the middle world, and the lower world.—Farther, it is said in Zohar, that God created three souls, answering to the three worlds; namely, the nephesh, that is, the soul; and the ruach, that is, the spirit; and the neshama, that is, the precious soul. The nephesh is created with a view to the middle world; but the neshama, with a regard to the upper world. Wherefore by means of these three souls a man is qualified to inhabit the three worlds; and he abides sometimes in the lower, sometimes in the middle, and sometimes in the upper world: all which happens according to his qualification, and the qualifications of these souls.’[3] —Distinct periods are assigned for the entrance of these souls into the body: ‘The mystery of the conjoining of souls, which is called ibbur, consists in the following particulars. First, the nephesh enters at the birth of a man: at the age of thirteen years and one day, if his deeds are right, he becomes possessed of the ruach: if his deeds continue to be right, in the twentieth year enters the neshama. But if, on the contrary, his deeds are not right, the nephesh and ruach remain without the neshama. Sometimes a man is only worthy of the nephesh, and so continues without the ruach and the neshama; and then the ruach and neshama remain in a place concealed, and known only to the holy and blessed God.'[1]

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[1] Two of these words, *nephesh* and *neshama*, are used in the account of the creation of man, Gen. ii. 7. “And the Lord God formed man “of the dust of the ground, and breathed into his nostrils” (נשמת, in statu constructo pro נשמה *neshama*: Vid. Robertson, Clav. Pent. p. 24.) “*the breath* of life; and man became” (נפש *nephesh*) “a living *soul*.” The other word (רוח) *ruach*, when applied to the rational part of man, is generally translated *spirit*.

[2] Avodath Hakkodesh, f. 4. c. 2. cited in Stehelin, vol. i. p. 244, 245.

[3] Tseror Hammaor, f. 3. c. 1. *ibid.* p. 245, 246.

Another writer gives a very different account, both of the number of these undefinable subsistencies, and of the times of their respective accessions to the body. First, indeed, he says, 'There are in man *three* forms of a soul: the first is the intelligible soul; the second is the speaking or reasoning soul; the third is the animal soul which is always craving.'[2] In another place he says, 'The soul

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[1] Sepher Gilgulim, f. 40. c. 1. cited in Stehelin, vol. ii. p 247, 248.

[2] It is probable that this theory of a threefold soul was of heathen origin. The above description very much resembles the pneumatology of Plato. Ἡ ψυχὴ διαιρεῖται εἰς τρία· τὸ μὲν γὰρ αὐτῆς, ἐϛὶ λογιϛικὸν· τὸ δέ, ἐπιθυμητικὸν· τὸ δὲ θυμικὸν. 'The soul is divided into three parts: the first, the seat of reason; the second, of appetite; and the third, of passion.' *Laert. Diog. Lib.* 3. *Vit. Platon. p.* 90. *E. Vide etiam p.* 85. *D. Edit. Pearon. Lond.* 1664. Pythagoras also asserted the soul to be threefold.—Τὴν δὲ ἀνθρώπου ψυχὴν διαιρεῖσθαι τριχῇ. 'The soul of man is divided into three parts'—εἴς τε νοῦν, καὶ φρένας, καὶ θυμὸν—'the seat of sensation, of reason, and of passion.' *Laert. Diog. Lib.* 8. *Vit. Pythag. p.* 221. *B.* The Stoics appear not to have been satisfied with triple souls. Φασὶ δὲ τὴν ψυχὴν εἶναι ὀκταμερῆ· μέρη γὰρ αὐτῆς τά τε πέντε αἰσθητήρια, καὶ τὸ φωνητικὸν μόριον, καὶ

‘ has *five* distinct forms or parts, and names. There ‘ are the nephesh, the ruach, the neshama, the chaja, ‘ the jechida. These are received by man at the ‘ following seasons. In the working days, between ‘ the feast and the increase of the moon comes to ‘ him the nephesh; on the feast day comes to him ‘ the ruach; on the day of atonement, the neshama; ‘ and on the sabbath, the supernumerary soul, which ‘ is the mystery of chaja; and in the life to come he ‘ is made worthy to receive the jechida.’ The design of this supernumerary soul, with which the Jews are said to be inspired on the sabbath, is taught by the same author: ‘ The mystery of voluptuousness ‘ on the sabbath, is, to exhilarate the supernumerary ‘ soul, in order that she may utter a mighty prayer ‘ in honour of the divine majesty among the lower, ‘ that is, among men who dwell on the earth, when ‘ they say grace at meals; which is a duty not ‘ enjoined among the upper, or those that dwell ‘ in heaven.’[1] The benefit communicated by this sabbatical guest is thus celebrated by one of the gravest expounders of the Talmud: ‘ The super- ‘ numerary soul carries out the mind of man to ‘ eating and drinking, and makes him eat and ‘ drink with appetite and pleasure.’[2] Menasseh

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τὸ διανοητικὸν ὅπέρ ἐϛιν αὐτὴ ἡ διάνοια, καὶ τὸ γεννητικὸν. ‘ They say ‘ that the soul consists of eight parts; and that those parts are, the five ‘ senses, the vocal faculty, the cogitative which is cogitation itself, and ‘ the generative.’ *Laert. Diog. Lib.* 7. *Vit. Zenon. p.* 190. *C.*

[1] Jalkut Chadash, f. 154. c. 1. f. 165. c. 3. f. 144. c. 1. cited in Stehelin, vol. ii. p. 247, 274, 275.

[2] Rabbi Solomon Jarchi, in Taanith, f. 27. c. 1. *ibid.* p. 275.

Ben Israel however says, 'If the reader supposes 'that an additional soul is given to an Israelite on 'the sabbath, he is mistaken. For they who first 'delivered this matter had no such conception. An 'additional soul signifies increase of knowledge and 'advancement in the study of the divine law.' But that the language just quoted from other writers was designed to convey the idea of spiritual improvement, cannot be admitted upon the bare assertion of Menasseh; who must be regarded as opposing in this respect the general doctrine of his brethren. The nephesh, ruach, and neshama, he likewise maintains, signify nothing but the faculties, capacities, or virtues of the soul.'[1]

Some of the rabbinical writings represent the souls of Gentiles as having a very different origin from the souls of Jews: the latter as emanations from God; the former as the spawn of demons. Two passages may serve as specimens of others. 'The 'skin and flesh is the coat of a man. The spirit 'within is the man. But the idolaters are not called 'men; because their souls have their origin from 'the unclean spirit. But the souls of the Israelites 'are derived from the holy spirit.' 'The souls of 'the nations, or Gentiles, have their origin from the 'exterior powers, the powers of Klippoth, or demons. 'But the souls of the people of Israel have their 'origin in holy emanations from the blessed God.'[2]

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[1] Nishmath Chajim, f. 53. c. 2. f. 69. c. 2. f. 70. c. 1, 2. cited in Stehelin, vol. ii. p. 246, 247.

[2] Jalkut Reubeni, Parasha Bereshith, f. 10. c. 1. Shefa Tal, f. 4. c. 2. *ibid.* p. 254, 255.

Some of the traditions, however, appear not to be consistent with this notion; and as to many of them, it is difficult to understand, whether they are intended to be restricted to the souls of Jews, or to include those of all mankind.

Modern Jews have generally received the doctrine of what is called the pre-existence of souls. 'Although,' says Menasseh Ben Israel, 'the learned 'of the nations of the world are of opinion, that 'the souls are created with the body; yet true 'Israelites believe with a perfect faith, that they 'all,' even 'all the souls which have been from the 'time of the first man, and which shall be to the 'end of the world, were created in the six days 'of the creation.'—'And most of our sages agree 'in this, that the souls were created on the first day. 'Rabbi Moses Ben Nachman has written, It must 'by no means be said, that they were created after 'the first day; because on the first day, the holy and 'blessed God created something out of nothing; 'but from that day forward, during the rest of the 'days of the creation, he created something out 'of something; and if so, then are the souls comprehended in what was created on the first day.'[1]—Another writer attributes to the soul the same early existence, but describes its nature in terms altogether inapplicable to a creation out of nothing, and designating a kind of personality of the godhead: 'They,' the heathens, 'suppose, that the soul and spirit 'of man is a coruscation of the spheres.—The law, 'however, clearly demonstrates, that they are in an 'error; that it is not a coruscation from the spheres, 'but that, on the contrary, the spirit of God, that 'is, the spirit of man, a coruscation and particle 'of the Deity, brooded over the face of the waters; 'that whilst as yet nothing existed except what was 'in the waters, the soul of man had an existence 'anterior to the formation of the heavens, they being 'nothing but fire and water.'[1] The same writer elsewhere[2] says, 'The human soul is a particle 'of the Deity from above, an intermede between 'us and the proprietor of us; and is eternal like 'the heavenly natures.'[3]

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[1] Nishmath Chajim, f. 70. c. 2. f. 71. c. 2. Tanchuma, f. 32. c. 2. cited in Stehelin, vol. ii. p. 263, 264. Menasseh de Creat. Probl. 16. apud Hoornbeck contra Jud. L. 4. c. i. p. 330—332.

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[1] R. Joseph Ben Chajim, Jad Joseph, f. 6. cited in Oxlee on Trinity, &c. vol. i. p. 64, 65.

[2] Dar. iv. p. 150. cited in Jewish Repository, vol. ii. p. 413.

[3] The want of any foundation for the notion of a pre-existence of souls, in the writings of Moses and the prophets, justifies something beyond a suspicion that the rabbies borrowed it from the Heathens. Menasseh Ben Israel, indeed, (*De Creatione, Problem* xv.) most confidently affirms that the Gentile philosophers derived it from the Hebrews; but he offers no proof or argument in support of the assertion. There is not the least evidence of its having been adopted by any Jews, till within a century before the Christian era. One of the most distinguished advocates of this opinion, who died above three hundred years before the birth of Christ, was Plato. The grand argument, or rather sophism, on which he rests it, is the *assumption*, that all our *knowledge* is mere *remembrance*. Ἡμῖν ἡ μάθησις οὐκ ἄλλό τὶ ἢ ἀνάμνησις τυγχάνει οὖσα, καὶ κατὰ τοῦτο ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμαθηκέναι ἃ νῦν ἀναμιμνησκόμεθα. Τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν που ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἴδει γενέσθαι.—Εἴτις τὶ ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερον ποτὲ ἐπίστασθαι.—Καὶ εἰ μέν γε λαβόντες μὴ ἑκάστοτε ἐπιλελήσμεθα, εἰδότες ἀεὶ γίγνεσθαι, καὶ ἀεὶ διὰ βίου εἰδέναι.

It is said, ‘ There is in heaven a treasury, called ‘ Guph; and all the souls which were created in

Τὸ γὰρ εἰδέναι τοῦτ᾽ ἐστὶ, λαβόντα τοῦ ἐπιστήμην ἔχειν, καὶ μὴ ἀπολωλεκέναι· ἢ οὐ τοῦτο λήθην λέγομεν, ἐπιστήμης ἀποβολήν.—Εἰ δὲ γε λαβόντες πρὶν γενέσθαι, γιγνόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ αὐτὰ ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας ἅς ποτε καὶ πρὶν εἴχομεν, ἆρ᾽ οὐχ ὃ καλοῦμεν μανθάνειν, οἰκείαν ἂν ἐπιστήμην ἀναλαμβάνειν εἴη; τοῦτο δὲ που ἀναμιμνήσκεσθαι λέγοντες, ὀρθῶς ἂν λέγοιμεν;—Πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην; οὐ γὰρ δή ἀφ᾽ οὗ γε ἄνθρωποι γεγόναμεν.—Πρότερον ἄρα.—Ἦσαν ἄρα αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἴδει χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. ‘ Our learning is in reality no other than reminiscence; ‘ and hence it follows, that what we remember now, we must have ‘ learned at some former time. But this would be impossible, unless ‘ our soul had existed somewhere, before it came into this human form. ‘ If a person remember any thing, he must have known it before. If we ‘ never forgot what we had acquired, we must invariably be born ‘ with that knowledge, and must always retain it through life: for to ‘ know, is to retain and not lose the knowledge we have acquired: ‘ is not a loss of knowledge denominated forgetfulness?—If having ‘ acquired knowledge before we are born, we lose it at our birth, ‘ and, afterwards employing our senses about those objects, regain ‘ the knowledge we previously possessed, must not what we call ‘ science be a recovery of our inherent knowledge, and may we not ‘ rightly denominate this, reminiscence?—When did our souls acquire ‘ knowledge? For it was not since we were born human beings. ‘ Then it must have been before. Consequently, souls existed without ‘ bodies, and were endued with intelligence, before they came into the ‘ human form.’ *Phædo*. s. 16—18.

If it were necessary, it would be easy to shew the fallaciousness of this reasoning. If the proposition, that *science is reminiscence*, be admitted to have any limitation, the philosopher's argument falls to the ground at once: and if it be pretended to be universally true, the reflecting reader will immediately perceive, that the same argument might be pursued ad infinitum; so that we could never arrive at the origin of knowledge in created beings; and an uncreated, eternal, immutable being could have no knowledge at all. Plato, Aristotle, and others, supposed the soul to be eternal, or, in the language of Cicero, sempiternal. Deus æternus—animus sempiternus. ‘ God *eternal*—

'the beginning and are hereafter to come into the 'world, God placed therein.'—'Out of this trea-

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'the mind, thinking principle, or soul, *sempiternal!' Cicer. de Repub. L.* vi. It was frequently described as τοῦ Διὸς ἀπόσπασμα, a fragment or section, of Jupiter: *Marc. Anton. L.* v. c. 27. μέρος τοῦ θεοῦ, 'a portion of Deity:' *Epictet. Dissert. L.* i. c. 14. *Plutarch. Quæst. Platon. L.* i. Pars Dei: divini spiritus pars ac veluti scintilla quædam: 'a part of God: a part and spark, as it were, of the divine spirit:' *Senec. Epist.* 92. *et De Otio Sapient.* Divinæ particulam auræ: 'a 'particle of breath divine.' *Horat. Sat.* ii. 2. 79.

What uncertainty and fallacy characterise the speculations of the wisest of men, unenlightened by divine revelation! But from these strangers to revelation the Jews appear to have derived this among other dogmas. The passages quoted from some of the rabbies, shew that they had learned to consider the human soul as an efflux of the eternal, intellectual light, a particle of the infinite spirit, an emanation from Deity, anterior to the creation of the material universe.

The heathen notions of the pre-existence of souls and their subsequent transmigration, at one period, also found advocates within the pale of the Christian Church, in the famous Origen and his followers: but they have for many ages been extinct. *Harmenop. de Sect.* s. ix. p. 562. *Photius,* Epist. i. p. 11. *In Biblioth. Cod.* viii. p. 9. *apud Suicer. Thesaur.* tom. ii. col. 1587, 1588.

The last few years have witnessed, in this enlightened country, an attempt to revive these obsolete and long exploded errors. It has even been maintained that human souls must necessarily have existed from eternity. *Commentaries of Proclus, with Notes, &c. by Thomas Taylor,* vol. i. p. 25, 59, 60. vol. ii. p. 287, 288. The principal contents of the volumes now referred to give them a just claim, beyond most works of modern times, to be placed on the same shelf with the jargon and reveries of the cabbalistic rabbies. The reveries of this writer, however, seem not very likely to gain many disciples. He asserts 'the reasonableness and truth of polytheism;' vol. ii. p. 385.—states an 'argument for the existence of a multitude of gods,' which he affirms is 'perfectly demonstrative and clear;' vol. ii. p. 384.—avows that though 'the religion of the Heathens has, for many 'centuries, been the object of ridicule and contempt, yet he is not 'ashamed to own himself a convert to it in every particular, as it was 'understood and illustrated by the Pythagoric and Platonic philo'sophers:' vol. i. p. 17.—boasts that 'it is capable of being supported 'sury God furnishes children in the womb with 'souls.'[1]

On the sixth day of their existence they are described as having the honour of being consulted respected their future incarceration in bodies.—'When the Creator said, "Let us make man," 'he addressed himself to the souls: and hence our 'rabbies have concluded, that God did not force 'souls into the prison of the body without their 'consent.[2] It would seem, however that they were in no want of bodies to the perfection of their being or the completion of their happiness. 'It is certain, 'that as those souls were happy and blessed in that 'glorious state of theirs, for some centuries before 'they were embodied, so they might be again after 'death; and therefore there is no need of the 'resurrection of the dead, in order that happiness 'may be enjoyed by souls which have been united

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'by sound reasoning and sublime philosophy;'—declares that 'its 'restoration is the object of his most ardent desires;'—and expresses his confidence 'that the revolution is certain, however remote.' Vol. ii. pref. p. 1, 2.—How must every *Christian* pity a man, whatever be his intellectual acuteness or literary attainments, who seriously believes that the worship of Jehovah will one day be exchanged for the worship of Jupiter and a multitude of other gods! Not less visionary or pitiable are the expectations of the modern Jew, who anticipates the triumph of the Talmud over the Gospel, and the establishment of the Synagogue on the ruins of the Church. See *Crooll's Restoration of Israel*, p. 17, 18.

[1] R. Solomon Jarchi in Chagiga, f. 5. c. 1. Tseror Hammaor, f. 152. c. 1, cited in Stehelin, vol. i. p. 264.

[2] Bereshith Rabba, c. viii. in Menass. de Creat. Probl. 15, apud Hoornbeck contra Jud. L. iv. c. 1. p. 324. Vid. etiam Menass. Conciliat. in Gen. p. 13.

'to bodies.'[1] Their unembodied condition, however, is sometimes described in less favourable terms; and their descent into the bodies assigned for their occupation is represented as not always perfectly voluntary. Take the following account of the manner in which the spirit is said to be united to the embryo body. 'Immediately God beckons to 'the angel who is set over spirits, and says to him, 'Bring me such a spirit. For this is the way they 'always do, on being formed, from the day that 'the world was created, till the world shall be at an 'end. Presently, he appears before Jehovah, and 'worships in his presence. Then says Jehovah to 'him: Betake thyself into this matter. Instantly, the 'spirit excuses himself, and says to him: Governor 'of the world, I am satisfied with the world in 'which I have been from the day that I was created. 'If it please thee, do not oblige me to betake myself 'into this putrid matter; for I am holy and pure. 'Jehovah says to him: The world into which I am 'going to send thee, is better than the world where 'thou now art: besides, when I formed thee, I did 'not form thee but for this very matter. Immediately 'God forces him, whether willing or unwilling, into 'the midst of the matter.[2]

Just before the birth of a child, it is represented as receiving, from an attendant angel, the following

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[1] Menasseh de Resurrec. L. ii. c. 19, apud Hoornbeck contra Jud. L. iv. c. 1. p. 320. and Oxlee on Trinity, &c. vol. i. p. 45.

[2] An old Manuscript, apud Wagenseil, cited in Oxlee, vol. i. p. 45, 46.

'information and instruction. 'One places on its 'head, in the womb, a burning candle, by which it 'may view the world from one end to the other; 'as it is said, "When his candle shined upon my 'head." Job xxix. 3. Early in the morning, the 'angel takes the child and conveys it into paradise, 'and shews it the righteous who are there seated 'with garlands on their heads. And the angel says 'to it: Thou must know who these are that thou 'beholdest: these, like thee, were created in their 'mother's womb; and they entered the world, and 'kept the commandments of the holy and blessed 'God: wherefore they were accounted worthy of this 'happiness to which they have been called. It is 'now the time for thee to depart out of thy mother's 'womb; and if thou be just, and keep the com'mandments, then shalt thou be accounted worthy 'to sit with them: but if thou be not so, thou wilt 'be compelled to dwell in another place. In the 'evening, the angel conveys the child into hell, and 'lets it behold the wicked, tormented by the angel 'of destruction with fiery rods, and crying out, 'Woe! Woe! And the angel says to the child: 'Thou must know, that those who are here tormented 'with fire, were created like thee, and went into the 'world; but they kept not the commandments of the 'holy and blessed God; wherefore they are punished 'and brought to this shame. Now must thou also 'go forth into the world: be just then and not 'wicked, that thou mayest live.'[1]

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[1] Hakkodesh, f. 42. c. 1, 2. cited in Stehelin, vol. ii. p. 22, 23.

'Before his birth a child is' also said to be 'instructed in the whole law:' but the salutary tendency of these instructions is described as counteracted by another angelic operation; which produces a total oblivion of all that had been learned, till it be recovered by subsequent instruction and study. 'As soon as he enters into the 'air of the world, an angel comes and hits him on 'the mouth, and causes him to forget the whole 'law. And while he grows up he is like one that 'has lost something and endeavours to find it. He 'looks for it with the lantern of his understanding; 'and by that means finds all the wisdom and knowledge which he had lost.[1] On which account the 'scripture says: "Happy is the man that findeth 'wisdom." Prov. iii. 13.—"For they are life unto 'those that find them, and health to all their flesh." 'Prov. iv. 22. The meaning of which words is, 'the finding of the law which they had lost; and 'afterwards eternal life, and health to all their flesh; 'because these are healings to the blow which the 'angel gave them on their mouths, and which made 'them forget the law; and they become what they 'were before.'[2]

'All the souls of the Israelites,' it is said, 'were 'contained in the soul of the first man, and were 'made ready in the world to enter into the Israelites. '—The number of the souls of the Israelites is six 'hundred thousand.—The soul of the first man

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[1] See the quotation from Plato, in Note, p. 198, 199.

[2] Nishmath Adam, f. 26. c. i. cited in Stehelin, vol. i. p. 37, 38.

'consisted of six hundred thousand souls, twisted 'together like so many threads.—Of these six 'hundred thousand souls, there is never one man 'wanting; which shews them to be a model of the 'upper chariot, in which are to be found six hundred 'thousand sciences; as is well known to such as are 'acquainted with those sciences.' Another book gives the following luminous statement. 'The 'number of souls is six hundred thousand; and 'the law is the root of the souls of the Israelites; 'and every verse in the law has six hundred thousand 'explanations; and every soul is formed particularly 'out of one explanation,'[1]

'It is also necessary to be known, according to 'the doctrine of the Cabbalists,' says Menasseh, 'that at the beginning of the world souls were 'created by God in pairs, consisting each of a 'male and female; and therefore they affirm that 'marriage is either a reward or a punishment, 'according to the works which a man has done. 'For if a man is deserving, and accounted worthy, 'he obtains his original consort; the person with 'whom he was created is bestowed upon him as a 'reward. But, if otherwise, he is punished by being 'united to a person of uncongenial dispositions and 'manners; with whom he is doomed to live in 'almost continual strifes, contentions, and other 'similar miseries.'[2]

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[1] Nishmath Adam, f. 7. c. i. f. 6. c. 1. Jalkut Chadash, f. 155. c. 1. cited in Stehelin, vol. i. p. 289, 290, 265.

[2] De Termino Vitæ, s. viii. p. 207. apud Hoornbeck, L. iv. c. 1. p. 320.

'As there is one mansion for the residence of 'those souls who have never yet descended into 'the world, there is' said to be 'another for the 'reception of those who have departed out of the 'world, and on the decease of the body have 'returned to their source and origin.' The following passage professes to describe the manner in which a soul is received on its arrival in the latter of these places. 'When a soul first enters into 'paradise, particularly if beloved by or related to 'any that are there, it is immediately welcomed 'by them with pleasant countenances: and as the 'people of this world, delighting to hear news from 'distant parts, put many questions to strangers 'concerning them; so do the righteous who are 'already in paradise, welcome the arrival of their 'friends and kindred, and ask them concerning the 'affairs of this world.'[1]

The doctrine of the metempsychosis, or that one soul animates several bodies in succession, has been generally adopted by the Jews for many ages, and is professed by them to the present day. 'The 'revolution of souls from one body to another,' says Menasseh, 'is a matter of justifiable faith 'throughout our whole community. Nor are there' more than two or three rabbies 'who deny or reject 'it.—But there is another very great party of the 'sages of Israel who believe it; and they maintain

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[1] Menasseh de Creat. Probl. 15. apud Hoornbeck, contra Jud. L. iv. c. 1. p. 326. Nishmath Chajim, f. 28. c. 1. cited in Stehelin, vol. ii. p. 29.

' it to be a fundamental, or principle of the law; ' and as we are all bound to hearken to the words ' of these teachers, so we are to embrace this faith ' without any doubt or hesitation.'[1] This doctrine is plainly recognized in the following prayer. ' Sovereign of the universe! behold, I freely forgive ' and pardon every one who hath aggrieved or vexed ' me; or who hath injured me, either in body, goods, ' honour, or any thing belonging to me, whether by ' compulsion or choice, ignorantly or presumptuously, ' in word or deed, in this transitory state (גלגול ' *transmigration, revolution*), or in any former one.'[2]

There is no little variety of opinion among the rabbies, respecting the number of transmigrations performed by each soul; nor are they agreed, whether it is the whole soul that transmigrates, or merely a portion of it. According to various statements it would appear, that the human soul is an emanative substance, capable of dividing itself, as the generality maintain, into three; but as one rabbi has asserted, into thirteen individual subsistencies; in order that the defects of the first subsistency may be repaired and counterbalanced by the perfection of the others. A rabbi of the sixteenth century says, ' It has been handed down ' to us by tradition, that by a transmigration of the ' soul David becomes the Messias: not that the ' body of David shall be abolished, and the whole ' of his spirit enter into another body; but that a

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[1] Nishmath Chajim, f. 152. c. 2. cited in Stehelin, vol. ii. p. 278, 279.

[2] Spanish and Portuguese Jews' Prayer Book, p. 81.

'germination of a particle of the light of his spirit 'which was in his first body, should be what would 'subsist in the Messias.'[1] Abarbinel, on the contrary, represents the whole of the soul, and not a separate portion of it only, as thus migrating from one body to another; and contends 'that many of 'the dead shall awake, indeed, but not all of them; 'it being highly credible, that, at the time of the 'resurrection, the souls will return to their first 'bodies in which they abode.—For a certainty, judg'ment accompanied with rewards and punishments, 'or the day of retribution, concerns the soul with 'the first body, but not with the rest.'[2]

'Some say that the soul goes but into three 'bodies;'—'that the soul transmigrates but three 'times; not reckoning in the number the time 'when she first enters the world in a human body: 'and this is what Elihu signified to Job, when he 'said, "Lo, all these things worketh God *twice* '*and thrice* with man." Job xxxiii. 29.'—'Others 'say, that the soul transmigrates into four bodies:' —'this is the mystery of the words, "Visiting the 'iniquity of the fathers upon the children unto the '*third and fourth* generation," Exod. xx. 5.'[3]— Another account states, that 'When sin has disor'dered the soul, she may, in order to recover

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[1] R. Moses Alshech, Comm. Isaiah xi. 1. cited in Jewish Repository, vol. iii. p. 352.

[2] Comm. Deut. xxv. 5. cited in Jewish Repository, vol. iii. p. 353.

[3] Zijoni. Nishmath Chajim. f. 161. c. 2. Zohar, Beresh. c. 150. cited in Stehelin, vol. i. p. 315, 316.

'herself, be frequently removed from body to body, 'even up to a thousand times:'—'as it is said: '"The word which he commanded to a thousand 'generations." Psalm cv. 8.'[1]

The discrepances between the oracles of the synagogue on this subject have drawn the following observations from Menasseh Ben Israel. 'For stating 'the uncertainties in which the rabbies are entangled 'and at variance, touching the number of the transmigrations of the soul, it must be known that 'there are some who have said, that the doctrine 'of the soul's transmigrating into a thousand generations, is not to be understood as if she were to 'transmigrate into a thousand different bodies; but 'that the soul shall transmigrate to the end of the 'world; and that this is the mystery of the six 'thousand years, appointed for the continuance 'of the world. Others allege the transmigration 'of souls to have been ordained for no other end, 'than that souls might thereby be made perfect, and 'men might reverence God, keep all his commandments, and become complete in worth and 'excellence; or that unjust souls might thereby be 'punished for their evil works, and so escape punishment in the world of spirits.—Moreover, they say 'that the soul returns three times, and no more, in 'order to her performing what she had disregarded; 'and that if she do not amend her works in these 'three returns, then the hope of man is lost, and he

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[1] Emek Hammelech, f. 93. c. 4. Zohar, c. 152. cited in Stehelin, vol. i. p. 318, 319.

'is accounted irreclaimably wicked; because in these 'returns he is supposed to meet with all necessary 'means and instruments for his reformation: but 'that when, after these returns, the soul transmigrates again, she transmigrates a thousand times, 'or till she has perfectly kept the six hundred and 'thirteen commandments; all these returns being 'intended for her benefit and happiness. Had I not 'an awe upon me, I would say that the first three 'returns of the soul are made into human bodies 'only; and the thousand returns afterwards into the 'bodies of animals.—But their being no traditions 'for this matter, God only knows whether the truth 'is in my mouth, and I am in the right.'[1]

Another rabbi[2] assigns two causes of transmigration: 'The soul of man passes into other bodies, '—either because she hath not remained her period, 'or completed her time, in the first; according as 'is written, (Psalm xc. 10.) "The days of our 'years are threescore years and ten;" and according 'to the promise God has made, (Exod. xxiii. 26.) '"The number of thy days will I fulfil:"—or 'because the soul having committed sin, and being 'not perfectly purified from it; but being clogged 'with the dust of her transgression cleaving to her, 'as straw is clogged with clay; she cannot ascend 'to God, till, by being poured from one vessel to 'another, she becomes light and clean, and is 'annexed to the upper spirits; through which,

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[1] Nishmath Chajim, f. 162. c. 1. cited in Stehelin, vol. i. p. 319, 320.

[2] Salomon Ben Addereth, *ibid.* p. 320, 321.

'passing from one to another, she ascends to the 'place of her first residence, from which she 'descended into the world.'

'Sometimes,' it is said, 'when a man is covetous 'of his wealth, and gives no alms; and likewise 'when he is covetous of his learning, and will 'not instruct others, he is punished by the passing 'of his soul into a woman.' The rabbies seem not to be very eminent for courtesy to the ladies. 'The 'soul of a woman goes into a man for her reward;' says Menasseh: but 'the soul of a man passes into 'a woman for punishment.—Such a transmigration 'comes to pass on account of some heavy sin.'[1]

'The Cabbalists in like manner believe, that 'souls are removed out of bodies of one kind into 'bodies of another kind: and they say, therefore, 'that the soul of him who transgresses the com'mandment, by attempting to irritate another, and 'does not repent, passes into a beast.—Some believe, 'that the soul of a man passes into a beast, if he 'has committed one more sin than he has performed 'good works.' Some are said to pass into clean animals, some into unclean; some of the builders of Babel are declared to have entered into cats and monkies; and some are said to migrate into noxious insects or reptiles.[2] 'The soul of a governor, who 'proudly exalts himself above his people,' it is said, 'goes into a bee.'—The soul of a wicked and cruel tax-gatherer is said to have been punished for his cruelty to the poor, by being sent into a raven, in which he was recognized by a sagacious rabbi. This rabbi instructed his disciples how they might know, respecting men, whether their souls had ever before been in the bodies of brutes. 'When you see men 'proud and impudent, you may certainly conclude,' he says, 'that their souls, before they came into 'their bodies, were in wild beasts or unclean fowls: 'for they retain the habit they contracted in those 'creatures, and, like them, blush and are ashamed 'at nothing.'—'The souls of the righteous, whose 'conversation is with the law, and who only need a 'purification, go into fish.—Wherefore we are com- 'manded to eat on the sabbath, particularly at the 'third meal, of the choicest fish.'[1]

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[1] Nishmath Chajim, f. 168. c. 2. cited in Stehelin, vol. i. p. 282, 283.

[2] Nishmath Chajim, f. 160. c. 1, 2. Menachem Recanat. f. 137. c. 2. f. 151. c. 1. *ibid.* p. 287—289.

Other souls are said to transmigrate into vegetables. For certain crimes, 'a soul goes into the leaf of a 'tree. Then the wind rises, and shakes it about, 'causing great torment. But this punishment ceases 'when the leaf falls to the ground. This is the 'mystery of the words, "And the leaf shall fade." 'Jer. viii. 13. Sometimes indeed, such a soul 'passes from leaf to leaf through several leaves.[2]

But the Jewish transmigration[3] is not confined to transitions into other human bodies. The rabbies have condemned some souls to do penance in things

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[1] Jalkut Chadash, f. 115. c. 2. f. 20. c. 4. Emek Hammelech, f. 11. c. 2. f. 138. c. 4. f. 16. c. 3. f. 17. c. 3. cited in Stehelin vol. i. p. 294—297.

[2] Emek Hammelech, f. 153. c. 2. Nishmath Chajim, f. 161. c. 1. *ibid.* p. 298.

[3] No reasonable doubt can be entertained that this is one of the tenets which the Jews first learned from the Gentiles. It is known to

have been widely diffused in the heathen world, from the Druids of Gaul and Britain (*Cæsar de Bell. Gal. L.* vi. *c.* 13.) to the Bramins of India, by whom it has been maintained to the present day. Who were the inventors of this wild speculation, it is difficult, if not impossible to ascertain. Diogenes Laertius, (Prœm. p. 3.) on the authority of Hecatæus, states it to have been believed by the ancient Egyptians, that after death (*τὴν ψυχὴν καὶ ἐπιδιαμένειν καὶ μετεμβαίνειν*) 'the soul both 'survived and transmigrated;' but whether by this migration was intended a removal into other bodies, Diogenes has not mentioned. The opinion of the Egyptians is stated more at large by Herodotus, who describes them as the first promulgators of the immortality of the soul, and of its successive occupation of different bodies. *Πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοί εἰσι οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστι· τοῦ σώματος δὲ καταφθίνοντος, ἐς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται· ἐπεὰν δὲ περιέλθῃ πάντα τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τὰ πετεινὰ, αὖτις ἐς ἀνθρώπου σῶμα γινόμενον ἐσδύνειν· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοισι ἔτεσι· τουτῳ τῷ λόγῳ εἰσὶ οἵ Ἑλλήνων ἐχρήσαντο, οἱ μὲν, πρότερον, οἱ δὲ, ὕστερον, ὡς ἰδίῳ ἑωϋτῶν ἐόντι· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα, οὐ γράφω.* 'The Egyptians are the first who asserted the doctrine that the soul 'of man is immortal; but that when the body decays, it enters into 'some other animal which is then born; and that after having passed 'through all the different species of beasts, fishes, and birds, it again 'enters into a new-born human body; and that this revolution is 'performed by it in three thousand years. Some Greeks, both in 'earlier and later times, have inculcated this doctrine as their own: 'I know their names, but forbear to mention them.' *Herod. Euterp. c.* 123.—See also *Æneas Gazæus in Theophrast.* p. 10. *apud Suicer. Thesaur.* tom. ii. col. 1588.

It is probable that one of the persons here alluded to, was Pythagoras, who is generally regarded as the importer of this notion into Greece. Whether he ever had it objected to him, or whether he perceived it was likely to be objected, that the metempsychosis would require something in the shape of evidence to ensure its reception among his countrymen, and therefore had recourse, as Mahomet and other impostors have in later ages, to the fraudulent invention of a story in support of his hypothesis; or whether he was so infatuated as possessing no life, either animal or vegetable. 'The 'soul of him who utters abuses, slanders, and the

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to believe, himself, what he wished to be believed by his followers;—he professed to have experienced in a considerable degree the transmigration which he taught. *Horat. Sat. L.* ii. *s.* 6. *v.* 63.—According to the account of his biographer, he asserted himself to have been, first Æthalides, reputed a son of Mercury; then Euphorbus, who was slain by Menelaus at the siege of Troy: (*Homer Il.* xvii. 59, 60.) next Hermotimus, who proved his soul to be the same as that of Euphorbus, by going to Branchidæ, entering the temple of Apollo, and pointing out the reliques of his worn-out shield which had been dedicated and deposited there by Menelaus; afterwards Pyrrhus, a fisherman of Delos; and next Pythagoras; when he pretended to have a perfect remembrance of the various adventures that had befallen him in all the bodies he had occupied. To prevent any of his disciples, however, from encouraging a hope of similar recollections, he declared this to be a peculiar privilege granted him at his own request, by Mercury, who permitted him while he animated the body of Æthalides, to ask any thing he wished, except exemption from death. *Laert. Diog. Lib.* viii. *Vit. Pythag.*—It is surprising that none of the rabbies have announced their souls to be the same as those of certain illustrious Israelites of ancient times.—Another writer gives a different account of the travels of this philosopher's soul, which he represents as having once been embodied in a female, named Alce, of great beauty, but no chastity. *Aulus Gellius, L.* iv. *c.* 11.—The recognition of the shield of Euphorbus also is differently related by Ovid; who has introduced that circumstance, with an account of the metempsychosis, in the following beautiful lines which he puts into the mouth of Pythagoras himself.

Morte carent animæ: semperque, priore relictâ
Sede, novis domibus habitant, vivuntque receptæ.
Ipse ego (nam memini) Trojani tempore belli,
Panthoïdes Euphorbus eram; cui pectore quondam
Sedit in adverso gravis hasta minoris Atridæ.
Cognovi clypeum lævæ gestamina nostræ
Nuper Abanteïs templo Junonis in Argis.
Omnia mutantur: nihil interit. Errat, et illinc
Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus: éque feris humana in corpora transit,

'like, passes into a stone.—Concerning Nabal, it is 'clear, that his soul went into a stone.' 'Rabbi

Inque feras noster; nec tempore deperit ullo.
Utque novis fragilis signatur cera figuris,
Nec manet ut fuerat, nec formas servat easdem;
Sed tamen ipsa eadem est: animam sic semper eandem
Esse, sed in varias doceo migrare figuras.
Metamorph. L. xv. v. 158.

The spirit dies not, but new life repeats,
In other forms, and only changes seats.
Even I, who these mysterious truths declare,
Was once Euphorbus in the Trojan war:
My name and lineage I remember well,
And how in fight by Sparta's king I fell.
In Argive Juno's fane I late beheld
My buckler hung, and own'd my former shield.
What then is death, but ancient matter, dress'd
In some new figure, and a varied vest?
Thus all things are but alter'd; nothing dies:
And here and there th' unbodied spirit flies,
By time, or force, or sickness dispossess'd,
And lodges where it lights, in man or beast;
Or hunts without, till ready limbs it find,
And actuates those according to their kind;
From tenement to tenement is toss'd;
The soul is still the same, the figure only lost:
And, as the soften'd wax new seals receives,
This face assumes, and that impression leaves;
Now called by one, now by another name;
The form alone is chang'd, the wax is still the same:
Thus death, so call'd, can but the form deface;
The immortal soul flies out in empty space,
To seek her fortune in some other place.
Dryden's Translation.

It is curious, and not altogether unprofitable, to observe the various and opposite ramifications of an erroneous principle. The belief that brutes were the receptacles of human souls, laid the foundation of abstinence from animal food, which Pythagoras enjoined upon all his

'Isaac Luria went on a time into the city of Ti-
'berias; and passing by the great school of Rabbi
'Jochanan, who was then living, he shewed his
'disciples a stone in the wall; and said to them,
''Into that stone has entered a soul, that cries
'to me to pray for her: and this is the mystery
'of the words, "For the stone shall cry out

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disciples. The rabbies on the contrary, (page 205.) made the same notion an argument for indulgence in the greatest luxuries on the sabbath.

The doctrine of Pythagoras found many advocates in Greece: among them was Empedocles, who was the first that is known to have added the notion of transmigration into vegetables. He also undertook to determine the degrees of preference due to different migrations: and those who credited the account he gave of himself, must have deemed him well qualified to pronounce judgment on this matter. For he declared himself to have had a previous existence in other human bodies both male and female, to have been a bird, a fish, and a shrub. Among vegetables, he preferred passing into a laurel; among animals, into a lion; but he did mankind the honour of saying, that migration into a human body was the most desirable of all. *Laert. Diog. L.* viii. *Vit. Empedoc. Ælian. L.* xii. *c.* 7.

Plotinus, a Platonist who lived in the third century of the christian era, is said to have taught, that, in consequence of wicked lives in human bodies, souls, after the death of those bodies, pass into brute animals. *Theodoret. in Epitom. div. Decret.* cap. ix. p. 272. *apud Suicer. Thesaur.* tom. ii. col. 1588. Porphyry, Jamblichus, Proclus, and others of the latter Platonists, from the third to the fifth century, were ashamed of the grosser parts of this dogma, and denied all migration into vegetables or even into brutes. *S. August. L.* x. *de Civit. Dei. c.* 30. *apud Aldobrand. Annot. in Laert. Diog. L.* viii. *Vit. Emperdoc. Brucker. Hist. Crit. Philosph.* tom. iii. p. 452. But while these heathens were confining transmigration into human bodies, the Jews proceeded to extend it to things destitute of all life, animal or vegetable; thus, while they profess to derive their tenets from the volume of inspiration, yet in fact adopting and surpassing the absurdity of their heathen masters. How just is the remark, that the corruption of the best things is always the worst!

'of the wall." Hab. ii. 11.'—'The soul of him who 'sheds blood, goes into the water; and is continually 'tossed in the water, and has no rest. The greatest 'misery of souls under this judgment, is, when they 'are involved in cataracts or mighty falls of water; 'the stream hurling them down, and falling heavily 'upon them, and tossing them furiously about. 'Likewise, every one who has committed a crime 'that is punished by strangling to death, undergoes 'the judgment of the water; and is there under a 'continual suffocation.'—Some souls are said to transmigrate into water-mills.[1]—Whether they are supposed to pass into windmills, I have not seen any where stated: but for the generality of the rabbies, who seem to have whirled themselves into a violent mental vertigo, and, like maniacs, to exult in symptoms which excite the ridicule of some and the pity of others, many of my readers would probably think such a migration the most suitable that could possibly be imagined.

I shall not trouble the reader by detailing the scriptural arguments, if that appellation can be given to mere citations of texts, which the rabbies have adduced in support of this doctrine, without the least regard to the context, or to any rules of just criticism and rational interpretation. A fair sample of them has been exhibited in the quotations already made. I shall conclude this chapter with one extract on another kind of transmigration, invented by the rabbies, that is, the inhabitation of one or more souls of transcendent excellence, intellectual and moral, within one of inferior knowledge and goodness, for the purpose of preserving the inferior soul from error and transgression, and improving it in knowledge and virtue. 'Know, curious reader,' says Menasseh,[1] 'that there are souls which trans-'migrate after a different manner. But these are 'not the souls on which depends life, or the existence 'of the body: they are only auxiliaries or supports 'to them. And this, among the Cabbalists, is 'called Ibbur, or impregnation. The souls of the 'righteous, without any impairment of themselves, 'impregnate other souls; darting out sparks for the 'aid of the generality, or any particular person 'of their times; and in this respect like candles, 'suffering no diminution from others being lighted 'up from them. Some have said that the soul 'of Seth was pure and unspotted, and was, on ac-'count of Israel, conveyed into Moses, to qualify 'him for the delivery of the law. The souls which 'pass through the mystery of the Ibbur, may return 'or depart at any time. The souls of Moses and 'Aaron came, through the Ibbur, to the soul 'of Samuel. And I have been taught, that through 'the Ibbur, another spirit entered into Caleb, which 'strengthened and guided him in the right way, that 'he might not join in the report of the spies.'

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[1] Emek Hammelech, f. 153. c. 2. f. 11. c. 2. f. 153. c. 2. f. 153. c. 1. cited in Stehelin, vol. i. p. 298—302.

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[1] Nishmath Chajim, f. 159. c. 2. cited in Stehelin, vol. i. p. 334—336.

CHAPTER XII.

Traditions concerning Persons mentioned in the Old Testament.—Adam and Eve:—Abraham and Sarah:—Joseph:—Serah:—Moses:—Og, King of Bashan:—David:—Solomon:—Elijah:—Esau's Descendants.

THE Traditions concerning persons mentioned in the Old Testament are numerous and extensive. The alterations and enlargements of the scriptural narratives, and the entire additions manufactured by the fertile invention of the rabbies, would fill volumes. The present chapter will exhibit a few specimens of these fables; for such they must be accounted, by all minds capable of appreciating them, or acquainted in the smallest degree with the nature of moral evidence. After what has been already stated, it may be almost superfluous to add, that there is one class of *these* traditions, and that not a small one, of which no specimens can be given, for the reason assigned at the end of the eighth chapter.

ADAM is represented as having been created of an enormous size. 'He was formed at first of such a 'height that he reached from earth to heaven. When the ministering angels saw him, they trembled and 'feared. What did they do? They all went up 'before God in the upper habitation, and said, Lord 'of the universe! there are two powers in the world. 'Then God laid his hand upon Adam's head, and 'reduced him to a thousand cubits.' Another rabbi affirms him to have been reduced to 'nine hundred 'cubits;' another, to 'three hundred;' another, to 'two hundred;' and another, to 'one hundred cubits 'in height.'[1]

The rabbies also tell us that 'in the hour in which 'God created the first man, he made a double person, 'male and female, with two faces, but joined together 'behind; that he afterwards cut asunder this twofold 'person, thereby forming a man and a woman, and 'made a back for each.' Not satisfied with making Adam a monster, they have also degraded him to the likeness of brutes. Some of the rabbies have gravely asserted that the Creator at first made Adam with a tail, like an ouran-outang, but afterwards cut it off in order to increase his beauty.[2]

Adam and Eve were buried, according to the rabbias, in the cave of Macpelah; and the following altercation is said to have taken place there, about twelve hundred years after their death. 'When 'Abraham went to bury Sarah in the double cave, 'Adam and Eve arose, being unwilling to remain 'there any longer. They said: We have always been 'ashamed and confounded before the blessed God, on

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[1] Jalkut, p. 6. c. 3. Talmud: Babyl. Bava Bathra, c. 5. Bereshith Rabba, p. 14. c. 3, 4. apud Bartoloc. Bib. Rabb. tom. i. p. 65, 66.

[2] Bereshith Rabba, p. 14. c. 4. p. 17. c. 1. Talmud. Cod. Berachoth, c. 9. Eruvin, c. 2. Jalkut, p. 1. n. 20. apud Bartoloc. Bib. Rabb. tom. i. p. 66—69.

'account of the sin we committed; and you are come 'to increase our disgrace, for your good works over'whelm us with shame. Abraham answered: I 'promise that I will intercede with God for you, that 'you may not be confounded any more. And so 'Adam returned to his place; but Eve, by no means 'satisfied with this, would not return: whereupon 'Abraham, without losing much time, carried her in 'with his own hands to Adam, and buried Sarah 'and Eve together.'[1]

ABRAHAM is sadly calumniated: the rabbies describe him as exercising a merciless tyranny over his family, being guilty of impiety towards God, and influencing persons who had embraced the true religion, to forsake the worship of the living God and return to idolatry.[2]

Perhaps the reader never heard of the manner in which Sarah was conveyed when Abraham went into Egypt. 'He put her into a chest, and locked the 'same upon her face, because none should behold 'her beauty. When he was come to the toll, or 'custom-house, they said, Pay us the custom: and 'he said, I will pay the custom. They said to him, 'Thou carriest clothes: and he said, I will pay for 'the clothes. They said to him, Thou carriest gold: 'and he answered them, I will pay for my gold. 'They said to him further, Thou carriest the finest

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[1] Jalkut Reubeni, apud Wagens. Sota, p. 293. Stehelin, vol. i. p. 250—252.

[2] Ain Israel, par. ii. p. 19. c. 3. apud Bartoloc. Bib. Rab. tom. iii. p. 529—531.

'silk: then he said to them, I will pay for the finest 'silk. Further they said to him, Thou carriest 'pearls: and he said to them, I will pay for the 'pearls: and he was willing to pay custom as if he 'had carried such valuable things. But they said to 'him, It cannot be, but thou must open, and shew us 'what is within. And when he had opened the chest, 'the whole land of Egypt was brightly illumined by 'the lustre of Sarah.'[1]

JOSEPH, when he was dying "took an oath of "the children of Israel, saying, God will surely "visit you, and ye shall carry up my bones from "hence:" and when "the children of Israel went "up out of the land of Egypt, Moses took the bones "of Joseph with him."[2] Thus far the Scripture. The Talmud adds the following particulars. 'How 'did Moses our master know where Joseph was 'buried? Serah, the daughter of Asher is said to 'have been still alive. Moses therefore went to 'her, and inquired: Hast thou ever discovered 'where Joseph was buried? She answered: The 'Egyptians prepared a molten coffin for him, and 'immersed it in the Nile, in order to make the 'waters of that river prosperous. Then Moses 'departed, stood on the banks of the Nile, and 'called aloud: Joseph! Joseph! the time is come, 'at which the blessed God hath sworn that he will 'deliver Israel. The time is also at hand for the

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[1] Bereshith Rabba, in Gen. xii. 14. f. 37. c. i. cited in Stehelin, vol. i. p. 88, 89.

[2] Genes. l. 25. Exod. xiii. 18, 19.

'fulfilment of the oath which thou didst impose 'upon Israel. If thou shew thyself, well: but if 'not, we are freed from the oath. Immediately 'Joseph's coffin swam upon the surface of the 'water. Nor is this to be wondered at; for we 'read in the scripture, that "iron did swim." '2 Kings vi. 5, 6. Now reasoning here from the 'less to the greater, may we not infer the probability 'of this account of Joseph's coffin? For, if iron 'swam for the sake of Elisha, a disciple of Elijah, 'who was himself a disciple of Moses, how much 'more credible is it that this should have happened 'on account of Moses our master?' The Talmud immediately proceeds to mention another place of deposit assigned by tradition to this coffin. 'Rabbi 'Nathan affirms that Joseph was buried in the 'Mausoleum of the kings: that Moses went and 'stood near that royal cemetery, and said, Joseph! 'the time is arrived in which God swore that he 'would deliver Israel: the time is also come for 'Israel to fulfil the oath which thou didst impose 'upon them: if thou shew thyself, well: but if not, 'we are released from our obligation:—that Joseph's 'coffin instantly advanced; that Moses took it and 'carried it off with him, and that during all the 'years that Israel passed in the wilderness, the coffin 'of Joseph and the ark of the Lord marched side 'by side.'[1]

SERAH, the daughter of Asher, is celebrated as a

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[1] Excerpt. Gemaræ, apud Wagenseil. Sota p. 296—298.

'lady of uncommon longevity. 'Serah the daughter 'of Asher, and Jochebed the daughter of Levi, were 'among those who went down into Egypt and came 'up out of it. Serah shewed Moses the place where 'Joseph's coffin was sunk in the river; and she was 'that "wise woman" who consulted with Joab, in 'the affair of Sheba the son of Bichri.'[1] When she died is not stated; but if this account were true, she must have attained to the age of at least seven hundred years.

MOSES is the subject of numerous traditions: two or three anecdotes must suffice. 'And it came to 'pass in the third year from Moses's birth, that 'Pharaoh sat on his throne, and the queen at his 'right hand, and the king's daughter on his left 'hand, and she carried the child Moses in her arms; 'and all the grandees of the kingdom sat near the 'king; and they were sitting at table. And the 'child stretched forth his hand, and took the crown 'from the king's head, and placed it on his own: 'and the king was troubled at this matter, and all 'the princes; and they wondered with great admira'tion. Then Balaam the soothsayer, who was one 'of the king's eunuchs, answered and said: 'Re'member, I beseech thee, O lord, my king, the 'dream which thou hast seen, and which thy servant 'has interpreted. And now, is not this child one 'of the children of the Hebrews, who have God in 'the midst of them, and he hath done this thing

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[1] Shalshal. Hakkabal. p. 11. c. 1. apud Wagens. cited in Stehelin, vol. i. p. 300.

'with understanding, and chosen the kingdom of 'Egypt for himself?——Now, if it please the king, 'let us shed his blood upon the ground, before he 'seize and take the kingdom out of thy hand, and 'the hope of the Egyptians concerning their king 'perish.' But God sent one of his holy angels, 'named Gabriel, and caused him to appear like 'one of the company: and the angel answered and 'said: 'If it please the king, let a precious carbuncle and a burning coal both be brought and 'placed before the child; and it shall be, that if he 'put his hand to the carbuncle, thou wilt know that he 'has done this thing with understanding and design, 'and we will slay him: but if he put his hand to 'the burning coal, thou wilt know that he has not 'done this thing with understanding, and we will 'preserve him alive.' The proposal was pleasing in 'the sight of the king and the princes; and the king 'did according to the word of the angel. And they 'placed before Moses a carbuncle and a burning coal; 'and the angel drew his hand to the coal, and the 'coal stuck to his finger, and he placed it on his 'mouth, and burnt part of his lip and part of his 'tongue, and he became stammering and slow of 'speech; and the king delivered him, so that the 'princes slew him not: and he remained in the house 'of Pharaoh, after that time, for fifteen years. And 'it came to pass, while he was a youth in the king's 'house, clothed in purple, and educated among the 'king's sons, even in the eighteenth year of his age, 'he was inflamed with a desire to see his parents, and 'he went to them, and went out to his brethren, 'and beheld their labours.'[1]

'R. Levi said: The rod' of Moses 'was created 'on the evening of the sabbath, and delivered to 'Adam in Paradise. Adam delivered it to Enoch; 'Enoch to Noah, Noah to Shem, Shem to Abraham, 'Abraham to Isaac, Isaac to Jacob; and Jacob, 'going down into Egypt, delivered it to his son 'Joseph. When Joseph was dead, and his house 'was plundered, it was deposited in the palace 'of Pharaoh. Now there was one of the Egyptian 'magicians, named Pharaoh, who saw this rod, 'and the characters engraven upon it: he coveted 'it in his heart, and took it, and brought, and 'planted it in the garden of the house of Jethro: 'and he saw the rod, and no man could approach 'to it any more. But when Moses came to Jethro's 'house, he entered into his garden, saw the rod, 'read the characters that were engraven upon it, and 'put forth his hand and took it.'[2]

Moses is represented by the Cabbalists as having received the law, not as is commonly believed among Christians, by the condescension of the divine majesty on mount Sinai, but by actually ascending into heaven to fetch it; and ample details have been given of the opposition he experienced from numerous and mighty angels, and the means by which he overcame that opposition, and surmounted other difficulties in his progress through the celestial regions. But to recount these cabbalistic adventures, would require more room than the limits of the present work will allow.[1]

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[1] Jalkut par. i. p. 102. c. 2. apud Bartoloc. Bib. Rabb. tom. iv. p. 123—125.

[2] R. Eliezer, Perakim, cap. 40. apud Bartoloc. Bib. Rabb. tom. iv. p. 128, 129.

Og, King of Bashan, is confidently affirmed, by many rabbinical authorities, to have lived before the flood, and with Noah and his family, to have survived the general destruction. They have given two accounts of the manner of his preservation: one, that he was tall enough to walk by the side of the ark; and the other, that he rode astride on the top of it, and received from Noah a daily supply of victuals. During the time that he was Noah's guest, he is said to have consumed a thousand oxen, and the same number of every sort of game. The rabbies pretend that he was afterwards a servant to Abraham, who is mentioned in scripture under the name of Eliezer. His size would seem to have been gigantic indeed. According to one account, 'the soles of his feet were forty miles long. Upon 'a time Abraham scolding at him, fear shook a tooth 'out of his head. Abraham took the same, and out 'of it made a bedstead, and lay and slept upon it. 'Some say that out of this tooth Abraham made him'self a chair, which he sat in as long as he lived.'[2]

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[1] Zohar in Exod. p. 58, 78. apud Bartoloc. Bib. Rab. tom. i. p. 347, 351.

[2] Targ. Jonath. in Gen. xiv. 13. in Walton. Polyglott. tom. iv. Talm. Kodash. Cod. Sevachim, cap. xiv. p. 113. Ain Israel, par. ii. p. 164. c. 2. apud Bartoloc. Bib. Rabb. tom. iii. p. 629. Jalkut Shimoni, f. 15. c. 3. Talmud. Cod. Sopherim, Jalkut Chadash, f. 14. c. 4. cited in Stehelin, vol. i. p. 81, 82.

David is represented by the sacred historian, as being rendered an object of envy to Saul, by the high praises which followed his conquest and slaughter of Goliath. The rabbies assign to this envy a little earlier commencement, and a very different cause. 'And it is written of Saul, that '"from his shoulders upward, he was higher than 'any of the people." When "Saul armed David 'with his armour," (1 Sam. xvii. 38.) David's 'personal appearance became that of a king, and 'immediately the various parts of the armour fitted 'him. When Saul saw this, there forthwith entered 'into him an evil eye. But David, when he per'ceived that an evil eye had entered into Saul, said; '"I cannot go with these: for I have not proved 'them." Hence you may learn, that when a man 'is appointed to be a king, if he be short of stature, 'he instantly becomes tall; and *that* by virtue of the 'anointing oil with which he is anointed.'[1]

Solomon is recorded to have built the temple "of stone, made ready before it was brought "thither: so that there was neither hammer, nor "axe, nor any tool of iron heard in the house, "while it was in building." Of the preparation of the stones for the temple the rabbies have invented a most absurd story, of which the following is a very brief outline. When Solomon was about to erect the temple, the Talmud says, he consulted the Sanhedrim by what means he could get the stones prepared without tools. They told him he must procure the Shamir, which had been employed by Moses in working the stones for the pontifical breast-plate. The Shamir, in another part of the Talmud, is described as a creature of the size of a barleycorn, created on the first of the days of creation, whose power the hardest substance in nature is not firm enough to resist. Solomon inquired how this insect was to be obtained. They advised his evocation of two certain demons, a male and female, who perhaps might inform him. At the command of the king, who is represented as versed in magical arts, those evil spirits appeared, and being interrogated, professed themselves ignorant of the abode of the Shamir, but thought it likely to be known to Ashmedai, their chief. Having learned the haunt of this prince of demons, Solomon dispatched one of his officers, who, partly by craft, and partly by a chain possessed of cabbalistic power succeeded in taking him into custody, and brought him into the royal presence. The information given by Ashmedai, directed the further pursuit, and Solomon obtained possession of this wonder working insect, which performed all the services he required.[1]

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[1] Jalkut, par. ii. n. 127. apud Bartoloc. Bib. Rabb. tom. ii. p. 98.

ELIJAH the prophet is supposed by the Jews to have been, at the time of his translation, nearly six hundred years old. In the concluding service for the sabbath, one of their prayer books has ‘ a

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[1] Talmud. Cod. Gittin, cap. vii. p. 68. apud Bartoloc. Bib. Rabb. tom. i. p. 491, 492. tom. iii. p. 501, 502. Sota cap. ix. p. 48. apud Bartoloc. cited in Stehelin, vol. i. p. 332. Wagenseil. Sota, p. 1072.

‘ poem ’ which commences with the following passages. ‘ O may Elijah, the prophet, come to us ‘ speedily, with Messiah, the son of David. He ‘ was the man who was zealous for the name of ‘ God; to whom tidings of peace were delivered ‘ by the hand of Jekuthiel: he was the man who ‘ drew near, and made expiation for the children ‘ of Israel. He was the man whose eyes saw twelve ‘ generations; who was known and called an hairy ‘ man, girt with a girdle of leather about his loins: ‘ Elijah the prophet.’ A note, by the Editor, states twelve to be ‘ the number of generations, from the ‘ time of Moses till the second year of the reign of ‘ Ahaziah, the son of Ahab, when Elijah was taken ‘ by a whirlwind into heaven.’ In another note he says: ‘ It must be observed, that the two first ‘ stanzas of this poem, are founded on the *certain* ‘ tradition, that Elijah was the same with Phinehas, ‘ the son of Eleazar, who slew the man of Israel ‘ and the Midianitish woman, in the affair of Baal-‘ peor. (See Num. xxv. 7, &c.) It therefore with ‘ great propriety may be said, that he was the man ‘ who was zealous for the name of God. Of this ‘ we have the testimony of God himself in favour ‘ of Phinehas, saying, “ while he was zealous for ‘ my sake among them: ” and Elijah, in his answer ‘ to the word of God, testifies the same of himself, ‘ in nearly the same language; “ I have been very ‘ jealous for the Lord God of hosts.” 1 Kings xix. ‘ 10, 14. This being premised, *the whole will appear* ‘ *clear;* for the expression ‘ to whom tidings of peace 'were delivered by the hand of Jekuthiel,' alludes to 'that memorable message from God to Phinehas by 'Moses: "Wherefore say, Behold, I give unto him 'my covenant of peace." Num. xxv. 12.'[1]

Elijah is believed to be frequently employed in missions to mankind. The poem, just quoted, describes him as 'the man specially appointed to superintend all good tidings,' and celebrates the felicity of those who are objects of his attention. 'Happy 'is he who hath seen him in dreams; happy is 'he who saluted him with peace, and to whom he 'returned the salutation of peace.' He is particularly supposed to be present at the performance of circumcision, as it will be necessary to state when we come to treat of that ceremony.—The manner in which Elijah became qualified for these missions, Abarbinel has undertaken to explain. 'In order that he might 'frequently come and appear among mankind, he was 'taken away with body and soul; and has ever since 'continued living in the union of body and soul; to 'demonstrate that there still should be need of him 'in this world. Wherefore he was carried away in 'a powerful wind, with a chariot and horses of fire, 'that his moisture might be melted and dried away.—'Thus he became light and swift, to appear in all 'places. He has no need of meat, or drink, or any 'other things that are necessary for human life: 'because his body was transformed into a spiritual 'state, and he received a spiritual nature.'[2]

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[1] Spanish and Portuguese Jews' Prayers, p. 170, 171. Notes, p. 17, 18.

[2] Abarbin. in 2 Reg. ii. cited in Stehelin, vol. ii. p. 102.

ESAU'S DESCENDANTS are the subjects of extensive traditions, in which the rabbies, with an effrontery at which we should wonder in any other men, have set at defiance all authentic history and accurate chronology. These representations, the fallacy of which will be too obvious to require being pointed out, may be briefly comprized under the following heads.

First. That the descendants of Esau, the sworn enemies of the descendants of Jacob even to the end of the world, were at first a small nation, inhabiting mount Seir and the adjacent country, contiguous to the land of Canaan :—that they were easily confined within their own limits, as long as the Israelites enjoyed a great and formidable empire in Canaan :—but that after the powerful republic of the twelve tribes was destroyed by the Assyrians and Babylonians, they wonderfully increased in numbers and strength, extended their dominion towards the west, spread their colonies far and wide, subjugated Italy, founded Rome and the Roman empire, at length entirely overturned the Jewish State which had been restored after the termination of the Babylonian captivity, the second temple being destroyed by Titus Vespasian :—and that in the present day, professing the religion of Jesus of Nazareth, which they were the first of all nations to embrace, they hold the dominion over all Europe, *Esau* detaining in captivity his brother Jacob, at least as far as regards the tribe of Judah, till his Messiah Ben David shall appear.

Secondly. That the prophecies of the prophets against *Esau*, *Edom*, *Seir*, *and the cities of Edom*, especially those of Isaiah, Jeremiah, and Obadiah, have not yet received their full accomplishment:—for that though the House of Esau has experienced some particular judgments of God, on account of the injuries at different periods of time inflicted upon Israel; yet the final vengeance on account of that last and greatest injury, the destruction of the second temple by Titus, and the transportation of the Jews into captivity, in which they are still most opprobriously detained, is yet impending over it, to be executed in the time of the Messiah;—that this is foretold by the prophets in all their denunciations of the severest plagues against the house of Esau, the cities of Edom, and Mount Seir, which all belong to Rome and the Christians:—and that the fate of Christians at that time will be far more dreadful than that of Mahometans. Abarbinel particularly says: ‘The slaughter ‘of the Turks in the future battle will not be so great ‘as that of the Christians: for many of the Turks ‘will escape, according to Isaiah lxvi. 19. but of the ‘Christians, Obadiah says: There shall not be any ‘remaining of the House of Esau.’[1]

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[1] R. Bechai, Cad Hakkemach, f. 20. c. 1. R. D. Kimchi in Obadiam et al. prophet. apud Buxt. Lex. Chald. Talm. et Rabb. col. 30, 31. Abarb. in Zech. f. 294. 4. apud Pseif. Theol. Jud. Præf. p. 20. *ibid.* Exerc. v. Thes. 19. Huls. Theol. Jud. p. 118, 119. Raym. Mart. Pug. Fid. p. 399.

CHAPTER XIII.

Traditions concerning Behemoth, a huge Quadruped:—Leviathan, an immense Fish:—Bar Juchne, an enormous Bird:—Powerful Kingdoms of Israelites:—Sambation, a wonderful River.

The plan of the present work requires some notice to be taken of the important discoveries, which the doctors of the synagogue pretend to have made in zoology, ichthyology, ornithology, and geography. They have favoured the world with descriptions of animals, countries, and people, altogether unknown to naturalists and geographers among the Gentiles.

Behemoth is represented by the rabbies as the name of a species of quadrupeds of immense magnitude. They tell us, that, as God in the beginning formed all other creatures male and female, so he made a male and female Behemoth; but that, to prevent the depopulation of the world, which would be the unavoidable consequence of an increase in their number, he immediately rendered them incapable of propagating their kind, and reserved them to be fattened for the banquet to be enjoyed by pious Jews in the days of the Messiah. Among many passages of scripture in which the Hebrew word *behemoth* occurs, is one in the fiftieth Psalm, where it is generally regarded as a plural noun, and translated *cattle:* but the rabbies pronounce it to be the name of a single animal,—"Behemoth upon a thousand hills;" that is, according to their exposition, which every day eats up all the grass on a thousand hills. If it be inquired, whether he must not long ago have devoured the grass upon all the hills in the world, they have precluded this supposition, by stating, that he always remains in the same place, and that the pasture which he eats down is immediately reproduced; the growth of each night being equal to the consumption of the preceding day. This enormous animal swallows at one draught, one rabbi says, as much water as the Jordan yields in the course of six months; another affirms, double that quantity; and another rabbi asserts, that he drinks of a river which runs out of Eden, and is called Juval.[1]

LEVIATHAN, according to the rabbies, is the name of a species of fish. They say that two were created at the beginning, male and female, of such stupendous size and strength, that if they had been suffered to multiply, they would soon have destroyed the world; that the Creator therefore immediately rendered the male incapable of propagating his kind, and slew the female, which he laid up in salt for the feast of the Messiah in the latter days. Of the size attributed to this creature, some notion may be acquired from the language of the Talmud. ‘ Rabbi Siphra says, ‘ Once when I was in a ship, we saw a certain fish, ‘ which lifted up his head above the waters, and had ‘ horns with this inscription on them ; *I am the least* ‘ *of the creatures that are in the sea:* and it was ‘ three hundred leagues in extent, and was swallowed ‘ by the Leviathan.’ A grave commentator on the Talmud says, that this fish served Leviathan ‘ for ‘ food for one day.’ The Talmud also describes a rabbi to have been terrified by the appearance of a light in the sea, like the brightness of the sun; which, according to another rabbi, proceeded from the eyes of Leviathan.[1]

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[1] Talmud. Cod. Bava Bathra, cap. v. apud Huls. Theol. Jud. p. 230, 231. Bava Bathra, p. 74. c. 2. et Vajikra Rabba, p. 191. c. 1. apud Bartoloc. Bib. Rab. tom. i. p. 517, 518. Bava Bathra, Vajikra Rabba, and Menachem Recanat. on Pentateuch, cited in Stehelin, vol. i. p. 97—99.

BAR JUCHNE is a rabbinical bird, not inferior to Behemoth or Leviathan. Some faint conjectures of its tremendous magnitude may be formed from the following account. One of the most eminent rabbies[2] says, that when she extends her wings she causes a total eclipse of the sun. The Talmud declares, that one of her eggs once fell out of her nest, and broke down three hundred cedars, and inundated sixty villages.[3]

The person who can believe the foregoing relations and descriptions, will find no difficulty in crediting the following statement, given in the same part of the Talmud. 'Rabba, grandson of Channa, said: 'I once saw a frog as large as the village of Akra 'in Hagronia. But how large was that village? 'It contained sixty houses. There came a huge 'serpent, which swallowed the frog. But after 'that came a raven, which devoured the serpent 'together with the frog, as easily as a fox eats up 'a pear; and then flew off and perched upon the 'nearest tree.—Rabbi Pappa, the son of Samuel, 'answered, If I had not seen it myself, I should 'not have believed it.'[1]

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[1] Talmud. Cod. Bava Bathra, cap. v. p. 74. apud Huls. Theol. Jud. p. 230, 231. et apud Bartoloc. Bib. Rab. tom. i. p. 510, 511.

[2] R. David Kimchi, in Psalm l. apud Buxtorf. Synag. Jud. cap. l. p. 737.

[3] Talmud. Cod. Bechoroth, cap. ix. p. 57. apud Bartoloc. Bib. Rab. tom. i. p. 520. Huls. Theol. Jud. p. 232, 233.

It would seem that some of the rabbies have been unwilling to acknowledge the abject circumstances to which their nation has been reduced ever since the destruction of the second temple, to be the universal condition of the sons of Jacob. Benjamin, a rabbi of Tudėla in Spain, who lived in the twelfth century, and travelled into various countries to visit his brethren, asserted the existence of powerful states in some parts of Asia, consisting respectively of different tribes of Israel, under the dominion of their own princes, and governed by their own laws. Similar accounts have been given, by other rabbinical writers, of national establishments of Jews in Asia, Africa, and America. It cannot be necessary to go into a refutation of these fables: nor is it my design to detail them at length.

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[1] Bava Bathra, cap. v. p. 73. apud Buxtorf. Synag. Jud. cap. l. p. 737.

An extract or two will enable the reader to appreciate the whole.

‘In that country,’ namely, a country inhabited by Jews, governed by a prince named ‘Solomon of the ‘lineage of David, are fifty cities, two hundred ‘villages, and one hundred castles. The capital ‘city, called Thenai, is very strong. They sow ‘and reap therein, because it is fifteen miles long ‘and broad: and there is the palace of Solomon. ‘It is also very beautiful: there are gardens and ‘orchards in it. Tilima is also a large city, in ‘which dwell near a hundred thousand Jews.— ‘Tilima is three days’ journey from Kibar: and ‘the people say, they are the tribes of Reuben and ‘Gad, and the half tribe of Manasseh: who were ‘made captives by Salmaneser, king of Assyria. ‘They went thither, and built large and strong ‘cities. They wage war with all the kingdoms ‘about them; and none can come near them, ‘because of eighteen days’ travel in a desert entirely uninhabited. The city of Kibar also is ‘very large, and the Israelites who dwell there are ‘computed to be fifty thousand.—The mountains ‘of Nisbon lie near the river Gosan; and there ‘sojourn in Persia people that come from thence, ‘who are Israelites, and who report that on the ‘mountains of Nisbon are four tribes of Israel, ‘Dan, Zebulun, Asher, and Naphtali.—They are ‘not in subjection to the Gentiles; but there is a ‘prince set over them whose name is rabbi Joseph

'Immarkela, the Levite.' This country is said to be 'on the borders of India.'[1]

Another rabbinical geographer places some of these tribes in a different part of the world. 'Those four 'tribes, Dan, Naphtali, Gad, and Asher, have fixed 'themselves in the ancient Chavila;—and they have 'laid their hands on the necks of their enemies. Every 'year they wage war with seven kingdoms of seven 'different languages,—which are beyond the rivers 'of Ethiopia.—These tribes have gold, silver, and 'precious stones, sheep and oxen, camels and asses 'in abundance. They sow and reap, and dwell in 'tents; they travel and encamp in various places, 'their encampment extending four days' journey each 'way: nor do they pitch their tents in any place, 'except where there are fruits, pastures, and vines. 'The name of their king is Uzziel the son of Malchiel: 'and their great prince is Nikoli, of the children of 'Oliab. The name of their judge is Abdan, the 'son of Mishael, of the tribe of Asher.—The tribe 'of Issachar dwells in the mountains near the sea, at 'the extremity of the country of the Medes and 'Persians.—They are in subjection to no king, but 'God.—They have a judge and prince, whose name 'is Naashon.—They speak Hebrew, Arabic, and 'Persian.—Near them are the children of Zebulun, 'who pitch their tents on the mountains of Paran.— 'Over against them, at the back of the mountains

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[1] Benjamin. Tudelens. Itinerar. cited in Stehelin, vol. ii. p. 142—144.

'of Paran, is the tribe of Reuben.—The tribe of Ephraim and the half tribe of Manasseh are in the southern mountains.—The tribe of Simeon and half of the tribe of Judah are in the country of the Cuzarim; and their numbers are beyond all computation: they receive tribute from twenty-five kingdoms.'[1]

The Talmud and several other Jewish writings speak of a river, named Sambation; which, they say, flows during the first six days of every week with a current so strong and rapid as to carry along with it, and throw up, sand and even stones; but which ceases and dries up at the commencement of the seventh day, and remains dry till the sabbath is over. The rabbies are not all agreed as to the situation of this river: some place it on the borders of Ethiopia; some, in India.[2] Menasseh Ben Israel says: 'The river Sambation is near the Caspian sea; and many ancient writers have asserted the same.'[3] The sand of this river is said to retain its turbulent quality on other days, and its habit of quiescence on the sabbath, even when it is removed into another country. Menasseh says: 'Rabbi Mordecai Japheh confirms this, by saying, that some one had a glass vessel full of that sand, which, during all the working days,

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[1] Sepher Eldad Haddani, apud Bartoloc. Bib. Rab. t. i. p. 101—112.

[2] Talmud. Cod. Sanhedrin, p. 65. c. 2. Beresh. Rabba, parash. 11. Elias Thisbites, ad vocem *Sambation*. Abraham Peritsol in Orchoth Olam. cap. ix. xv. xxiv. Tsemach David, ad vocem *Sambation*. Et alii, apud Bartoloc. Bib. Rabb. tom. i. p. 100—119.

[3] Mikveh Israel, f. 40. c. 2. cited in Stehelin, vol. ii. p. 154.

'was in perpetual motion, but rested on the sabbath. 'I, in like manner, do testify that, according to the 'testimony which I had from my father of blessed 'memory, and which is a certain truth; for it is 'impossible that a father should relate falsehoods to 'his children: he has often told me that in the city 'of Lisbon, in the kingdom of Portugal, there was a 'Moor who had a glass vessel full of that sand.—I 'have also been informed in relation to this matter 'by Rabbi Meir, a physician, that he had seen a 'Black-moor with a glass vessel, standing before 'a Turkish mosque in the city of Aleppo: but the 'judge, passing by, asked the Moor about it, and 'reproved him, saying he had done wrong in making 'a shew of that glass, because it was a confirmation 'of the Jewish Sabbath.'[1] The reader will remember that Menasseh lived as late as the seventeenth century.

If we were inclined to regard this fabulous river as a romance of superstitious ages, now become obsolete and no longer believed by the members of the synagogue, we are forbidden to entertain such an idea, by the express language of one of their prayers. 'On 'the sabbath that food (the manna) did not descend; 'the necromancers were not answered on that day: 'remember that *on it the incomprehensible river resteth.*' An explanatory note by the Editor says: 'This de'notes the river סמבטיון *(Sambation)* said to rest 'on the sabbath from throwing up stones, &c. which 'it does all the week. See Sanhedrin, fol. 65. col. 2.

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[1] Mikveh Israel, f. 38. c. 2. cited in Stehelin, vol. ii. p. 156.

'Yalkut on Isaiah, fol. 52. 1. Pesikta, Tanchuma, 'sect. כי תשא—See also Shalsheleth Hakkabala, and 'Juchsin.'—This passage and note are copied from page 81 of an Edition of the *Prayers for the Feast of Pentecost, in Hebrew and English*, published in the year 1807, with the approbation and support of the principal members of the German Synagogue in London.

CHAPTER XIV.

Traditions concerning Jesus of Nazareth: — Toldoth Yeshu:—Two Books with this Title.—The Miracles of Jesus said by the Jews to have been performed by the Power of the Shem-hamphorash:—Absurdity of this Pretence.

THE rabbies have employed all the means which enmity and ingenuity could supply, to perpetuate and strengthen the prejudices of their nation against the Christian religion. Among other hostilities, they have left no artifice untried to render the very name of its Founder an object of abhorrence. Finding his character unimpeachable by the testimony of truth, they have adopted the nefarious policy of his pharisaic and sadducean persecutors by resorting to the fabrications of falsehood. Unable to disprove or invalidate the histories of the evangelists, they have endeavoured to supplant them: and spurious narratives, which pretend to recount the circumstances of the birth, life, and death of Jesus of Nazareth, have been imposed upon the deluded members of the synagogue, from age to age, down to the present day.

In imitation of the superscription of St. Matthew's Gospel, one of these productions has been entitled *Sepher Toldoth Yeshu*, or *Jeshu*,[1] The Book of the Generation of Jesus. This has been published, the original Hebrew and a Latin version in parallel columns, together with a refutation, by Wagenseil.[2] Another book, written with the same design, and bearing the same title, but differing from the former in various particulars, has been published in a small volume, accompanied with a Latin version and a refutation, by Huldric.[3]

The Jews have been exceedingly careful to conceal these books from the eyes of Christians; and since copies of them have been obtained, and published to the world, they have very generally disowned them. But a writer in a late periodical work, says: 'The 'Toldoth Yeshu is of universal circulation among 'the Jews: in fact, their children are taught it like 'nursery tales, and thence imbibe that inveterate 'prejudice against the historical relations of the gospels, which is so difficult to eradicate from their 'minds in more advanced years. For the answer is 'always the same: *You* believe all this; but *we* 'know better: we have the *real* history of Jesus, 'and it contains such things as we must not men-

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[1] ספר תולדות ישו

[2] This volume contains several other Jewish Tracts against Christ and Christianity, and is entitled, Tela Ignea Satanæ, sive Arcani et horribiles Judæorum, adversus Christum Deum, et Christianam Religionem, libri. *Alldorf*. 1681.

[3] Liber Toldoth Jeschu, cum versione et refutatione, à Jac. Huldric. *Lugdun. Batav.* 1705.

'tion.' In another number of the same work, it is said: 'The Jews are anxious to make the Christian 'public believe, that they place no reliance upon 'these publications: but it is notorious that, 'throughout Europe, they are in general circulation, 'though covertly; and even where the books them'selves are not known, the relations they contain 'are received and transmitted by tradition, as 'authentic.'[1]

A writer in another work, having observed that the Jews of the present day 'affect to deny any 'knowledge, or at least any present use of this 'book among them,' proceeds to say: 'but let any 'candid and honest Jew declare what authority he 'refers to, when, upon being pressed with the 'history of our Saviour in the four gospels, he 'will tell you, as we have frequently been told, that 'the Jews have *another and better account* of the 'birth, life, and death of Jesus. It is to the 'Toldoth Yeshu, absurd and outrageous to common 'sense as it is, that they allude, and whence they 'draw their belief.'[2] The pretensions of the Jews to a more correct knowledge of the history of Jesus than can be derived from the four evangelists, I have myself had an opportunity of witnessing; and till, at least, they exhibit the authority upon which these pretensions are founded, they must excuse our considering their disavowals of the Toldoth Yeshu as not entitled to any credit.

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[1] Jewish Repository, vol. iii. p. 253. p. 3. Vide etiam Wolf. Bib. Heb. tom. ii. p. 1443—1449.

[2] Leslie's Short and easy Method with the Jews. *London*, 1812. p. 3. Note by the Editor.

The reasons for believing the existence and use of such narratives among the Jews of the present day, is strongly corroborated by the following circumstance. A respectable Israelite whom I have already had occasion to quote, in a letter written professedly *to defend* the Jewish *faith*, has the following passage: ‘ I have also read, with a great ‘ degree of interest, some of the Rev. Mr. King‘ horn's Demonstration Sermons; for the language ‘ is pleasing and shews the scholar, and the con‘ siderate manner in which he exhorts the Jews to ‘ be sensible of their error in rejecting the divine ‘ mission of Christ, proves him to be completely ‘ qualified for the divine charge entrusted to him: ‘ beyond this, his arguments have made no further ‘ impression on me.’[1]—The only publication of the above description by the Rev. Mr. Kinghorn is one Sermon, entitled, The Miracles of Jesus not performed by the Power of the Shem-hamphorash, with an Appendix, containing two Essays, which perhaps this writer took for additional sermons. The whole of the Sermon consists of arguments to expose the absurdity of the accounts given in the Toldoth Yeshu, and inferences pressed upon the Jews from the concessions it contains. Now is it to be supposed that an intelligent member of the synagogue would content himself with speaking of this Sermon in the language of the above paragraph, if it had been in his power to answer it all by alleging that the book against which its censures are directed, and from which its *argumenta ad homines* are derived, is either wholly unknown or never read among the Jewish nation?

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[1] Jewish Repository, vol. ii. p. 150. Letter signed S. M.

If any doubt could yet remain on this subject, it must be removed by the following testimony, from one who was born a Jew, and educated in the religion of the Talmud. ‘On the evening preceding ‘the twenty-fifth of December, it being supposed ‘that Jesus Christ was born on that evening, the ‘Jews do not study any thing sacred; but our ‘teacher always made us read a little book, called ‘Toldoth Jeshu, The Generation of Jesus, which con‘tains the most horrid blasphemies, and is calculated ‘to fill any person who believes it, with prejudice, ‘disgust, and hatred against Jesus and his fol‘lowers.’[1] — I have received information, upon which the fullest reliance may be placed, that the copies of this and similar works, which are circulated among the Jews, are chiefly, if not wholly, in *manuscript*.

It is not my intention to enlarge upon all the absurdities and blasphemies[2] of either of the books which pass under this name. Two or three things will fully prove them to be contemptible forgeries.

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[1] Frey's Narrative, p. 4, 5.

[2] For calumnies and blasphemies of the Jews concerning Jesus, Vid. Pseif. Theol. Jud. Ex. v. Thes. 1—10. Huls. Theol. Jud. p. 125. Wagenseil. Tela Ignea Sat. præf. p. 52.

One account declares, that Jesus was born in the beginning of the reign of Herod the Great, and that he suffered death by the command of the same prince.[1] The other affirms, that he was born in the year of the world 3671, in the reign of Alexander Jannæus,[2] and was put to death by the Sanhedrim, in the reign of Helena, who succeeded her husband Jannæus.[3]—These accounts are too plainly contradictory for any sophistry to reconcile. They are both at variance with all authentic records: though the latter is more erroneous than the former, yet it seems to be the favourite story with some of the gravest rabbies. One says:[4] 'It is a true tradition of our ancestors, that 'that man (whom I do not choose to name) was a 'disciple of Joshua the son of Perachiah. And this 'is the sect * * * It must be considered as certain, therefore, that that man was born in the fourth 'year of the reign of Alexander Jannæus, two hundred 'and sixty-three years before the destruction of the 'temple, and the fifty-first year of the government 'of the Asmoneans, which was the year of the world

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[1] Toldoth Huldric.

[2] Jannæus's reign commenced in the year 107, and he died in the year 79, before the Christian era. These years answer to the years of the world 3897 and 3925.—Authentic history gives no account of his ever having a wife named *Helena*. His wife who succeeded him in the government was called *Alexandra*.—An anachronism of two or three centuries, and the introduction or creation of personages never heard of before, are trifles for rabbinical writers! See *Prid. Connect.* Part. ii. Book 6.

[3] Toldoth Wagenseil.

[4] Abraham Zacuth in Juchasin, p. 16. c. 2. apud Wagens. Sota, p. 1057, 1058.

'3671: notwithstanding the assertions of his followers that he was born in the reign of Herod.' Another says:[1] 'This happened in the days of that 'man, whom those who are abominable for their 'uncircumcision worship as God. Nor should any 'credit be given to their words, when they affirm 'that he lived in the reign of Herod: for our wise 'men who were the greatest lovers of truth, declare 'that he was cotemporary with Simeon the son 'Shetach: and this admits of no doubt.'

The credibility of the gospel history, which declares Jesus to have been born near the end of Herod's reign, and to have suffered death under the administration of Pontius Pilate, is supported by a mass of evidence which cannot fail to command the belief of every unprejudiced mind. To suppose that all the rabbies, who have circulated these anachronisms, have fallen into them by unintentional mistake, requires an excess of charity, or rather of credulity, which would only betray weakness of mind in him who should exercise it. There is great probability in the suspicion that their real design was, to evade the argument for the Messiahship of Jesus which Christians derive from the prophecy of Daniel, by insinuating that he was born long before the time fixed for the appearance of the Messiah in the writings of that prophet.

Both these books describe Jesus as working various miracles, which they allege that he accomplished wholly by the virtue of the Shem-hamphorash, or ineffable name of God, as the Jews called the name *Jehovah.* The Toldoth published by Wagenseil states:—That in digging the foundation of the temple, David found, on the mouth of the abyss, a certain stone, on which was engraven the ineffable name of God, and which he took up and deposited in the holy of holies:—that lest curious young men should learn this name, and bring devastation on the world by the miracles it would enable them to perform, the wise men, by magical arts, made two brazen lions, which they stationed before the entrance of the holy of holies, one on each side:—that if any one entered and learned the name, the lions roared at him when he came out, so that he entirely forgot it:—that Jesus, by magical art and the power of incantations, entered the temple undiscovered by the priests, learned the sacred name, wrote it on parchment, made an incision in his body, slipped the parchment under his skin, and by an enunciation of the name secured himself from pain and healed the wound:—that when he came out, the lion roared and he forgot the name:—that he went out of the city, re-opened his skin, took out the parchment, learned the name again, and then replaced the parchment under his skin:—and that by the power of this name he wrought all his miracles.

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[1] Aben Ezra in Daniel xi. 14. apud Wagens. Sota, p. 1057, 1058.

In this enlightened age, and for most persons who are likely to pursue the present work, it cannot be necessary to enter on a serious refutation of a story so absurd, ridiculous, and impious. If any Jews be desirous of examining the objections to its credibility, and the inferences derivable from the concessions with which it is accompanied, I would refer them, in Latin, to the refutations of Wagenseil and Huldric, already mentioned; and in English, to the Sermon by the Rev. Joseph Kinghorn, which I have also had occasion to notice.

The admissions of these anti-Christian books are not unimportant.[1] That published by Wagenseil states: that Jesus was born at Bethlehem:—that his mother's name was Mary:—that he asserted himself to have been born of a virgin:—that he claimed the character of the Son of God:—that the dry bones of a dead body being, at his own request, brought to him from a sepulchre, he united bone to bone, and clothed them with sinews, flesh, and skin; and that the body lived again, arose, and stood upon its feet:—that he healed a leper:—that he performed these and similar miracles on various occasions:—that he was betrayed by Judas:

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[1] Not that the religion of Jesus *requires* these concessions, to establish its authority. Every ingenuous mind must coincide with Dr. Lardner, 'That Christianity does *not need* such a testimony, nor such witnesses.' *Jewish and Heathen Testimonies,* vol. i. p. 247. *First Edition.* But it is worthy of notice, and may well be observed with satisfaction, that men who have surpassed all others in malignant and inveterate enmity to Christ and his gospel, have been constrained to acknowledge many of the most important and extraordinary facts of the evangelical history; and *that* in every act of labouring to undermine it, by one of the foulest forgeries that ever insulted the world.

—that he was scourged, crowned with thorns, and had vinegar given him to drink:—that he was put to death at the time of the passover, and buried before the sabbath began:—that his followers increased exceedingly after his death:—that twelve of his disciples went into twelve kingdoms:—that they were men of great authority, and confirmed the religion of Jesus by declaring themselves his messengers: — and that multitudes of Israelites followed them.

There seem to be, what may be called, two other editions of the same general story, beside those published by Wagenseil and Huldric. One is found in the work of Raymund des Martins, who lived in the thirteenth century, and has given the tale as circulated among the Jews in his time.[1] The other is recited in the travels of Sandys, as the story told by the Jews in the East at the beginning of the seventeenth century.[2]

These several relations differ from each other in various minor circumstances; but they all agree in admitting Jesus to have wrought real miracles, and in asserting that he performed them by the magical power of some name or names of the Divine Being. That men should have invented so unnatural, inconsistent, incredible a tale, to *account* for miracles which they dared not *deny*, cannot but be regarded, even without adverting to any direct evidence, as a strong presumption of the badness of the cause which they advocate, and the goodness of that which they oppose.

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[1] Pugio Fidei, Par. ii. cap. viii. p. 362—364.

[2] Sandys' Travels, Book iii. p. 114. *London*, 1670.

> Non tali auxilio, nec defensoribus istis,
> Tempus eget. *Virg. Æneid.* L. ii. v. 521.
>
> No aid like this a righteous cause demands,
> But asks far other arms, far other hands.

CHAPTER XV.

Traditions concerning Messiah:—Expected about the Year of the World 4000.—*After the rejection of Jesus, Jews deluded by numerous Impostors.—The Talmud pretends Messiah's coming to be delayed:—Gives various Descriptions of the Period of his appearance: —Denounces Vengeance on all who compute the exact Time:—Yet many Calculations made by Rabbies in different Ages.—Recent Prognostications.—Benefits expected by Jews from their Messiah.—Ten signs to precede and attend his coming:—Ten Consolations:—All Israel to be restored to Palestine:—To be entertained by Messiah with a grand Festival:—Spectacles and Games,—Sumptuous Banquet,—Music and Dancing.—Messiah to possess universal Empire:—To live long and be succeeded by his Posterity.—The Earth to bring forth spontaneously.—All work and Labour to be performed by Gentiles.—Israelites to enjoy perpetual Ease, Luxury, and Joy.—All these Representations expected to be literally realized.*

We have seen that the coming of the Messiah is the object of professed faith and hope to modern Jews.[1] But greater perplexity, or discordance of opinion, cannot be imagined to exist on any subject, than the doctors of the synagogue have betrayed respecting the time of his coming.

The Talmud represents it as an ancient tradition, of high authority, that 'The world is six thousand 'years; two thousand years confusion, two thousand 'years the law, two thousand years the days of the 'Messiah.'[1] The obvious import of these words, which contain a literal version of the original, would place his advent about the end of the fourth millennium of the world. It is a fact which admits of no dispute, that an expectation of his speedy appearance was generally entertained by the Jewish people about that time. Though they rejected the mission of Jesus, they were still impressed with a persuasion that the promised deliverer was at hand; and great numbers followed the standard of every pretender to that character. Many impostors arose before the fall of Jerusalem; the war which terminated in that event, history ascribes to the confidence of the Jews that their anticipations would then be realized; and after their conquest and dispersion multitudes became victims of similar delusions.

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[1] Page 88.

Conscious that the time prescribed in prophecy, and which they also allege to have been assigned by tradition, had fully elapsed; and being determined not to acknowledge the Messiahship of Jesus, the rabbies have found it necessary to attempt some way of accounting for the disappointment. After reciting the tradition which allots 'two thousand 'years' for 'the days of the Messiah,' the Talmud immediately adds, 'but because of our iniquities, 'which are numerous, there have elapsed as many

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[1] Talmud. Cod. Sanhedrin, cap. xi. apud Raym. Mart. Pug. Fid. 394. Jewish Repository, vol. ii. p. 415. vol. iii. p. 458.

'of them as have elapsed.'[1] Whether this passage was intended to signify, that on account of the sins of Israel, the Messiah was not yet born; or that, though born, he was not yet manifested, because of those sins, is far from being clear. Not perfectly satisfied, it would seem, with this explanation, the Talmudists have brought forward what may be regarded, either as a material addition to it, or as an entirely different statement. They have asserted, that the Messiah was born on the day on which the second temple was destroyed; but that he remains concealed from the world on account of the wickedness of the Jews; and that he sits among the lepers at the gates of Rome.[2] Another rabbinical book affirms that he is detained in paradise, fettered by a woman's hair; and this is pretended to be the meaning of Solomon, when he says, "The king "is held in the galleries."[3]

Here it may be proper to remark, that though, from the time of the compilation of the Babylonian Talmud, at the close of the fifth century, the Jews have maintained the doctrine of two Messiahs, one to suffer and the other to triumph; yet they generally employ the singular number and definite article, and speak of *The Messiah;* meaning him whom they expect to subdue all their enemies, to establish a universal monarchy, and make Jerusalem the capital of the world.

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[1] Talmud. Cod. Sanhedrin, cap. xi. apud Raym. Mart. Pug. Fid. p. 394.

[2] Talmud. Hierosol. Cod. Berachoth: Bereshith Rabba: Talmud. Cod. Sanhedrin, cap. xi. apud Raym. Mart. Pug. Fid. p. 348—351. Vid. Hoornbeck contra Jud. L. ii. c. 1. p. 120, 121.

[3] Sol. Song, vii. 5. Avodath Hakkodesh, f. 55. c. 2. cited in Notes on Leslie's Method, p. 43.

Delayed as the appearance of the Messiah is now pretended to be by the iniquity of Israel, the Talmud fixes no precise year, or even century, when this obstacle will be removed. But it lays down several diagnostics, as descriptive of the season of his manifestation. The following specimens will enable the reader to form a judgment of the whole.—'All the 'periods are completed, and the event only depends 'on repentance and good works. If Israel were 'penitent, they would immediately be delivered; 'and if not, they will not be delivered:' that is, says Jarchi in his commentary on this passage, 'If 'they repent the Messiah will come; otherwise he 'will not come.'[1]——'If Israel were penitent for 'one day, Messiah the Son of David would imme'diately come. How is this proved? By these 'words; "To-day if ye will hear his voice." Psalm 'xcv. 7.[2]——'The son of David will not come, till 'the impious kingdom be extended over the whole 'world for nine months.'[3]——'The son of David 'will not come, till the two houses of Israel be 'extinct: they are, the head of the captivity in 'Babylon, and the prince in the land of Israel.'[4]

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[1] Talmud. Cod. Sanhedrin, c. xi. apud Raym. Mart. Pug. Fid. p. 401.

[2] Talmud. Hierosol. Taanith; *ibid.* p. 402.

[3] Talmud. Cod. Joma, c. i. p. 9. apud Bartoloc. Bib. Rab. tom. iii. p. 425. Raym. Mart. Pug. Fid, p. 397, 396.

[4] Talmud. Cod. Sanhedrin, c. iii. p. 38. apud Bartoloc. Bib. Rab. tom. iii. p. 579. Raym. Mart. Pug. Fid. p. 163, 405, 406.

——'The son of David will not come, till the 'number of souls be completed that are contained 'in[1] Guph:'[2] that is, till all the souls created in the beginning, and placed in that mansion, shall have been sent into the world.——'The son of David 'will not come while there shall be the smallest 'piece of money left in the *Jews'* purses.'[3]

The frustration of Jewish hopes, age after age, may account for the maledictions which the Talmudists and other rabbinical writers have undertaken to denounce against all who should indulge any conjectures, or calculations, respecting the exact time of the Messiah's appearance. The author of a book in high estimation, curses every one 'who 'calculates the time appointed for the advent of the 'Messiah, and publishes his calculations; a thing 'which is the cause of great calamity to our nation: 'for if the Messiah come not at the assigned period, 'those who have long expected deliverance by him 'are thrown into dejection and despondency; and 'they consider themselves as perpetually deluded 'by hopes never to be accomplished.'[4]——The Talmud imprecates direful vengeance on 'those 'who compute the periods of the times: May their 'bones swell and burst; for the consequence is,

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[1] Page 198.

[2] Talmud. Cod. Jevamoth, c. vi. p. 63. apud Bartoloc. Bib. Rab. tom. iii. p. 466. Raym. Mart. Pug. Fid. p. 441, 444.

[3] Talmud. Cod. Sanhedrin, c. xi. p. 97. apud Bartoloc. Bib. Rab. tom. iv. p. 52.

[4] Shebet Jehuda, p. 245. apud Hoornbeck contra Jud. L. ii. c. 1. p. 123.

‘ that when the time arrives, and the promise is not ‘ fulfilled, men say, it will never be fulfilled at all.’[1]

The severest interdictions, however, have not been sufficient to prevent these computations. Many of the most eminent doctors have employed their sagacity in attempting to ascertain the period which they anticipate as the consummation of Jewish glory, but which they have repeatedly found it necessary to postpone from one generation to another. The rabbies, Saadias Gaon, who died in the year 942;[2] Salomon Jarchi, who lived in the twelfth century; Moses Ben Nachman and Bechai, who lived in the thirteenth century; and Levi Ben Gerson; all agreed in fixing the advent of the Messiah to the year 1358.[3] Gerson had the mortification of living to witness his mistake; he died in the year 1370.[4] Other rabbies fixed on the years 1575, and 1577.[5] —Abarbinel, in his commentary on Isaiah, finished in 1498, fixed on the year 1503; and in that on Jeremiah, finished in 1504, fixed on the year 1534. He died in 1508.[6]—Gedalia Ben Jacchia, a famous rabbi of the sixteenth century,[7] fixed on the year

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[1] Talmud. Cod. Sanhedrin, c. xi. *ibid.*

[2] The reader will observe that I here mention the years according to the Christian era.

[3] Raym. Mart. Pug. Fid. p. 267. Wolf. Bib. Heb. tom. i. p. 933. 1057—1060, 876.

[4] Ibid. 726.

[5] Raym. Mart. Pug. Fid. p. 267.

[6] Raym. p. 267. Bartoloc. Bib. Rab. tom. iii. p. 877. Wolf. Bib. Heb. tom. i. p. 629.

[7] Raym. p. 267. Wolf. Bib. Heb. tom. i. p. 277. Bartoloc. Bib. Rab. tom. i. p. 707.

1598.[1]—The author of the Zohar had long before fixed on the year 1648.[2]—Another period of Jewish expectation was the year 1666.[3]

Other false lights have appeared in different ages, deluding unhappy Israelites with hopes never to be realized: and it would seem that the sect of prognosticators is not yet extinct. Mr. Crooll, in his treatise, entitled, *The Restoration of Israel*, written in the year 1812, says, 'There are yet *one hundred* '*and thirty seven* years to the time of the Messiah's 'coming; but we *know* that this time will be '*shortened;* and according to the opinion of one 'great and eminent rabbi, there are only *twenty-nine* 'years more to the time of his coming.'[4] In a subsequent part of his work he exhibits a different 'Account.'[5] The want of every thing like a plausible basis for his computations must be obvious to every reader. I shall transcribe the statement without any remark.

'It ought to be observed that this number of *seventy*, 'so much made use of, is not a vain thing; but it 'will instruct us to understand that the sons of Noah, 'only divided into seventy nations, should represent '*seventy jubilees;* that is, from the time of the 'covenant, made with Abraham, until the coming

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[1] These and other rabbinical calculations on the same subject may be found in Gedaliah's treatise, entitled Shalshaleth Hakkabala; a large extract from which, accompanied with a Latin version, is inserted in the first part of Wagenseil. Tela Ignea Sat. p. 614—629.

[2] In Genesis xxv. apud Raym. Mart. Pug. Fid. p. 267.

[3] Bartoloc. Bib. Rab. tom. iv. p. 51.

[4] Page 48.

[5] Page 65, 66.

‘ of the Messiah, and in the end of this number shall ‘ commence the Jubilee of Israel.

‘ These *seventy jubilees* are to be divided into two ‘ divisions: the commencement of the first half, or ‘ thirty-five, began by the covenant, and ended by ‘ the desolation of the second temple.

	YEARS.
‘ Account.—From the covenant until the law	430
‘ Israel had the land in possession only . .	850
‘ From the desolation of the first to the end ‘ of the second temple	490
‘ N. B. This number will amount to thirty-five ‘ jubilees, and twenty years. Total	1770
‘ From the desolation of the second temple, ‘ until this present year (1812) is the ‘ number of	1745

‘ This last number, of the dispersion of Israel, is ‘ just now thirty-five jubilees. Both sums will amount ‘ to 3520 years, or the sum of *seventy jubilees*, and ‘ above twenty years.

‘ By this calculation, we may learn that the *jubilee* ‘ of the restoration of Israel has begun already these ‘ *twenty* years back, that is, just when the revolution ‘ began in France; at that very time, the seventy ‘ jubilees were at an end. There are yet thirty-six ‘ years to the end of the jubilee of Israel, AND ‘ BEFORE THE END OF THESE THIRTY-SIX YEARS, ‘ ISRAEL WILL BE RESTORED, AND THE MESSIAH ‘ WILL TAKE POSSESSION OF HIS EMPIRE.’

The advantages which the Jews profess to expect from the Messiah are earthly, sensual, and temporary.

In contemplating the anticipated glories of his reign, they seem to have no conception of any thing spiritual; and that it has any connection with an eternal world, they strenuously deny. Mr. Crooll says, 'The Messiah's kingdom is not spiritual, but absolutely earthly.'[1] He further asserts, 'There is no Messiah for the Gentiles, and no joy have they to expect by his coming, but the contrary.'[2] This position he endeavours to establish by an enumeration of the benefits which the Jews expect the Messiah to confer. 'What shall the Messiah do for the Gentiles? Shall he gather them? they are not dispersed. Shall he give them kings? they have kings. Shall he give them lands? they have lands. Shall he give them nobles? they have nobles. Shall he give them riches? they have riches. Shall he give them glory? they have glory. But Israel has lost all these things, and therefore they have need of the Messiah.'[3] Maimonides says, 'That ultimate reward or supreme felicity, which has no defect and can sustain no diminution, is found only in the life of the future world: but the days of the Messiah will be spent on this our earth, and all things will proceed in the same course and after the same manner as they do now; except that the dominion will again be restored to Israel. Our ancient sages have said, that the only difference between the present times and the times of the

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[1] Restoration of Israel, p. 36.

[2] Ibid. p. 21.

[3] Ibid. p. 89.

'Messiah, is, that then all the other nations will be 'subdued.'[1]

But it is necessary to exhibit a more particular account of the expectations of the Jews respecting the signs and portents that are to precede and accompany the appearance of this personage, the victories he is to gain, the revolution he is to accomplish, the privileges to be conferred upon Israel, and the glories and felicities of his kingdom.

To describe the commotions and prodigies which are to signalize his advent, and the various occurrences which are to terminate in the establishment of his empire, I shall introduce some translated extracts from a work[2] of Rabbi Machir, who lived at the close of the fourteenth century:[3] and though they may be copious, the reader who considers how important a part of Modern Judaism consists in the doctrine of a Messiah yet to come, will hardly think them more copious than the subject requires. It is not pretended that all the doctors of the synagogue maintain a perfect agreement with this author in every minute circumstance he prognosticates: but the points on which they differ are few and unimportant, in comparison with those on which they agree. The sameness of the outline and principal strokes, in all their prospective delineations, reminds us of the likeness of various pictures copied from one original. It is impossible to read Mr. Crooll's *Restoration of Israel* without perceiving, that, with all the caution he may have deemed it prudent to observe in a work designed chiefly for the perusal of Christians, and as far as he has thought proper to go into detail, his representations of the advent and kingdom of the Messiah strikingly coincide, in every thing material, with those of the author whom I am about to quote.

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[1] Maimon. de Pœnit. a Clavering, p. 98.

[2] Avkath Rochel. This work has gone through several editions among the Jews; and the first book, which relates to the Messiah, has been published by the learned Hulsius, in the original Hebrew, accompanied with a Latin version, and followed by numerous, and judicious observations. *Theologiæ Judaicæ Pars Prima de Messia, &c.* Bredæ, 1653.

[3] Bartoloc. Bib. Rab. tom. iv. p. 28. Wolf. Bib. Heb. vol. i. p. 760. vol. iii. p. 683.

'First Sign. God will raise up three apostate 'and deceitful kings, who, to the eyes of men, will 'appear to be worshippers of the divine majesty, 'though they will not be so in reality, but will 'seduce men into error and will pervert the nations, 'urging them to depart from their faith; so that 'many transgressors also in Israel, despairing of 'redemption, will be ready to deny God and 'abandon his fear; of which generation it is said, '"Truth hath failed." Isaiah lix. 15. What is 'intended by *failing?* They that love truth shall 'flee away in troops, and shall hide themselves in 'dens and caves of the earth; all the mighty among 'the people shall be gathered together; faithful men 'shall fail; the gates of the wise shall be closed; 'and the whole world will be as it were turned 'upside down. At that time also there shall be 'neither king nor prince in Israel, according to 'that prophecy: "The children of Israel shall 'abide many days without a king and without a 'prince, and without a sacrifice, and without an 'image." Hosea iii. 4. There will be no masters 'of academies, no chief of a synagogue, no faithful 'pastors, no merciful, holy, or eminent men. The 'doors of heaven will be shut; the gates of food 'and nutriment will be closed. At that time, in 'which the Messiah shall be revealed in his strength, 'generation after generation shall fall and die, in the 'persecutions raised by various sudden and most 'cruel decrees of those three kings, conspiring 'together for the denial of God and of the law; 'whose kingdom God has ordained shall continue 'only nine months; but as soon as one oppression 'shall have passed, it will be immediately followed 'by another; as it is said, "Therefore will he give 'them up, until the time that she which travaileth 'hath brought forth," Micah v. 3: which *therefore* 'is no other than an oath, according to this passage; '"*Therefore* have I sworn unto the house of Eli," '1 Sam. iii. 14. Those decrees will indeed be 'excessively severe; for they shall impose upon 'Israel ten times the usual tribute; so that he who 'before paid no more than eight, shall now pay 'eighty, and whoever has no money, they shall cut 'off his head. During all those nine months the 'persecutions will be daily renewed, and with 'increasing severity; so that every one will be 'succeeded by one still more cruel. Moreover 'there shall come from the uttermost parts of the 'earth, men extremely deformed, on whom every 'one who looks shall die with fear; nor will they 'have need to wage war upon men, but they will 'kill them with mere terror; for they will have each 'two heads, and seven eyes flaming with fire, and 'will run as swiftly as hinds. In that hour the 'Israelites will cry out and say, Alas! Alas! Their 'little ones, affrighted, will hide themselves, each 'under his father and mother, and will say, Alas, 'father, what shall we do? But their fathers will 'answer, Now the redemption of Israel is at hand.'[1]

'Second Sign. God shall send forth upon the 'world, from the sun, a very great heat, with 'phthisis and burning fever, and other violent 'diseases, plagues and pestilence, which will carry 'off out of the nations of the world a million of 'men. So likewise shall die all the impious in 'Israel; while the Heathens are weeping, and 'crying, Alas for us! whither shall we go! whither 'shall we flee! Every one, while yet alive, shall 'dig a sepulchre for himself. They shall be anxious 'to die; they shall hide themselves in desert places, 'in garrisons and fortresses; and, to refresh them'selves, shall enter into dens and caves of the earth. 'If you ask how the just will be delivered from this 'pestilent heat of the sun; God will render it, on 'the contrary, medicinal to them, as it is said: '"Unto you that fear my name, shall the sun 'of righteousness arise with healing in his wings." 'Malachi iv. 2. This sign was also predicted by the

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[1] Avkath Rochel apud Huls. p. 22, 23.

'impious Balaam: "Alas! who shall live when 'God doeth this!" Num. xxiv. 23.'[1]

'Third Sign, God will send down a bloody 'dew, which when they see it, men will suppose 'to be water, so that they will drink of it and 'die; the impious in Israel also, who have despaired 'of redemption, will, in like manner, drink of it 'and die: but the just, who have persevered in the 'worship of God, will receive no injury from it; 'for it is said: "And they that be wise shall shine 'as the brightness of the firmament." Dan. xii. 3. 'The whole world will be flowing with blood for 'three days, according to this passage: "And I 'will shew wonders in the heavens, and in the 'earth, blood and fire and pillars of smoke." 'Joel ii. 30.'[2]

'Fourth Sign. God will send down a salubrious 'dew, of which the intermediate (persons who are 'neither pious nor impious) shall drink, that they 'may be cured of the diseases caused by the bloody 'dew; as it is said: "I will be as the dew unto 'Israel: he shall grow as the lily, and cast forth 'his roots as Lebanon." Hosea xiv. 5.'[3]

'Fifth Sign. God will turn the sun into darkness 'for thirty days, as it is said: "The sun shall be 'turned into darkness, and the moon into blood." 'Joel ii. 31. After thirty days he will restore their 'former splendour: for it is said; "They shall 'be gathered together, as prisoners are gathered

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[1] Avkath Rochel apud Huls. p. 27.

[2] Ibid. p. 29.

[3] Ibid. p. 31.

‘ in the pit, and shall be shut up in the prison; and ‘ after many days they shall be visited.” Isaiah ‘ xxiv. 22. The nations of the earth shall be ‘ affrighted and ashamed, and shall acknowledge ‘ all these signs to be for the sake of Israel; many ‘ of them, privately, shall become Jews, as it is ‘ said: “ They that observe lying vanities, forsake ‘ their own mercy.” Jonah ii. 8.[1]

‘ Sixth Sign. God will cause one king to reign ‘ over the whole world, as we have already said; ‘ but will first raise up a king at Rome, who, for ‘ nine months, shall rule the whole world, and lay ‘ waste many provinces: but his anger shall be ‘ kindled against Israel, on whom he will impose ‘ a heavy tribute; and at that time Israel shall be ‘ involved in extreme distresses, in consequence of ‘ the numerous persecutions and grievances, which ‘ shall harass them anew from day to day, and by ‘ which they will be considerably diminished and ‘ consumed, while there will be none to help them. ‘ This is that time foretold by the prophet: “ And ‘ he saw that there was no man, and wondered that ‘ there was no helper.” Isaiah lix. 16. At the end ‘ of the nine months shall be revealed Messias Ben ‘ Joseph, whose name shall be Nehemiah the son ‘ of Chuziel, with the tribes of Ephraim, Menasseh, ‘ and Benjamin, and part of the tribe of Gad: and ‘ the Israelites in all countries, hearing that God’s ‘ Messiah is come, shall be gathered together to him;

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[1] Avkath Rochel apud Huls. p. 33.

'a few out of every province and city, as it is said: '"Turn, O backsliding children, saith the Lord, 'for I am married unto you: and I will take you, 'one of a city and two of a family, and I will bring 'you to Zion." Jer. iii. 14. And Messiah Ben 'Joseph shall come, and shall fight with that king, 'and shall overcome him with great slaughter: for 'he shall slay the king himself, shall lay waste his 'territories, and shall bring forth part of the vessels 'of the sanctuary, which had been kept concealed 'in the palace of the emperor Julian: and he shall 'come to Jerusalem; whither the Israelites, hearing 'of it, shall be gathered together to him; and the 'king of Egypt shall make peace with him. He 'shall also destroy all the inhabitants of the country 'about Jerusalem, even to Damascus and Ascalon; 'which all the inhabitants of the world shall hear, 'and great terror shall seize them.'[1]

'Seventh Sign.—God who works wonders will 'exhibit a prodigy in the world. They say that at 'Rome there is a marble statue, in the form of a 'most beautiful young female: which was not 'wrought into this shape by the hands of man, but 'created so by divine power. To this statue will 'resort the most profligate men out of the nations 'of the world, and * * * * * God will '* * * * * form a creature within it in the 'shape of an infant. At length the statue, bursting, 'shall bring forth a being in human form, whose

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[1] Avkath Rochel apud Huls. p. 35, 36.

‘ name shall be Armillus, who shall be an adversary, and the Gentiles will call him Antichrist. His height will be twelve cubits, and his breadth also twelve cubits; his eyes, which will be a span distant from each other, will be hollow and red; the hair of his head will be of the colour of gold; the soles of his feet will be green; and his head will have two crowns. He will go to the impious, and ~~will~~ will say to them: I am your Messiah; I am your God. They will immediately believe in him, and appoint him their king. He shall be joined by all the descendants of Esau, who will present themselves before him: and he will go forth, and subdue all the provinces, and will say to the sons of Esau: Bring hither my law which I have given you. They will deliver to him the book of their prayers; and then he will say to them: This is the truth which I have delivered to you; believe in me, for I am your Messiah:—and they will instantly believe in him. After that, he will send to Nehemiah the son of Chuziel, and to all Israel; and will say to them: Bring me your law, and confess to me that I am God. At those words they will be terrified and seized with astonishment. But at that time Nehemiah the son of Chuziel will rise up, with thirty thousand of the bravest of the sons of Ephraim; and, taking the book of the law, will read from it in the presence of Armillus, the following words: “I am the Lord thy God: thou shalt have no other gods before me.” Exod. xx. 2, 3. Armillus will answer, There is nothing of that kind in your 'law: come ye, and confess to me that I am God; 'as all the Gentiles have done. Nehemiah will 'instantly resist him, and will say to his servants, 'Seize him, and bind him. And Nehemiah the son 'of Chuziel will arise, with his thirty thousand men, 'and, joining battle with Armillus, will slay two 'hundred thousand of his forces. Upon that the 'wrath of the impious Armillus will be kindled, 'and he will gather the forces of all the nations 'of the world into "the valley of decision;" (Joel 'iii. 14.) and there will fight with Israel, who a 'second time will slaughter multitudes of the Gentiles. Few of the Israelites will fall, but the Lord's 'Messiah himself will be slain; whose body will be 'taken away by ministering angels, and preserved 'with those of the patriarchs. Then the hearts 'of the Israelites will melt, and their strength will 'be weakened: but the impious Armillus shall not 'know that the Messiah is dead; for, if he were 'to know it, he would leave neither survivor nor 'fugitive in Israel. At that period all the nations 'of the world will expel the Israelites out of their 'provinces, and not suffer them to dwell among 'them any more; and they will say, Behold the 'despised and abject people, who have rebelled 'against us and appointed themselves a king. And 'Israel shall experience distress, such as had never 'been known, from the beginning of the world 'even to that time. Then Michael shall stand 'up, to purge out the impious from Israel, as 'it is said: "And at that time shall Michael stand 'up, the great prince which standeth for the children 'of thy people; and there shall be a time of trouble, 'such as there never was since there was a nation." 'Dan. xii. 1. Immediately all the Israelites will 'flee away into desert places; and all who are 'hesitating and doubtful in their hearts, will return 'to the Gentiles, and will say, Is this the redemption 'which we expected, that the Messiah himself has 'been slain? Of that redemption therefore will all 'be ashamed, who shall disregard it, and cleave 'to the Gentiles. Thus will God prove all Israel, 'and purify them like gold and silver; as it is 'written: "And I will bring the third part through 'the fire, and will refine them as silver is refined, 'and will try them as gold is tried." Zech. xiii. 9. 'Again: "And I will purge out from among you 'the rebels, and them that transgress against me." 'Ezek. xx. 38. Again: "Many shall be purified, 'and made white, and tried: but the wicked shall do 'wickedly." Dan. xii. 10. All the rest of Israel 'shall be holy and pure in the desert of Judah; 'for forty-five days, grazing, and eating nettles, 'and plucking the leaves of herbs and shrubs. In 'them shall be fulfilled this prophecy: "Therefore 'behold, I will allure her, and bring her into the 'wilderness, and speak comfortably unto her." 'Hosea ii. 13. That this time will be a period 'of forty-five days, is evident from what is written: '"And from the time that the daily sacrifice shall be 'taken away, and the abomination that maketh 'desolate set up, there shall be a thousand two 'hundred and ninety days." The words immediately following are: "Blessed is he that 'waiteth and cometh to the thousand three hundred 'and five and thirty days." Daniel xii. 11, 12. 'From the end of the former period to the end 'of the latter, are forty-five days. In that interval, 'all the impious Israelites, who are not worthy to 'see the redemption will die. Armillus will come, 'and conquer and take possession of Egypt; for 'it is said: "And the land of Egypt shall not 'escape." Dan. xi. 42. Then he shall turn his 'face towards Jerusalem, to lay it waste a second 'time; for it is said: "And he shall plant the 'tabernacles of his palace between the seas in the 'glorious holy mountain; yet he shall come to his 'end, and none shall help him." Dan. xi. 45.'[1]

'Eighth Sign.—Michael shall arise, and shall 'blow a trumpet three times, as it is said: "In 'that day the great trumpet shall be blown, and 'they shall come which were ready to perish." 'Isaiah xxvii. 13. It is also written: "The Lord 'God shall blow the trumpet, and shall go with 'whirlwinds of the south." Zech. ix. 14. At the 'first blast shall be revealed Messiah Ben David, 'and Elijah the prophet; at whose sign the just 'and pure Israelites, who had fled into the desert 'of Judah, at the end of the forty-five days shall 'recover their spirits, their hands which hung down 'shall be strengthened; and their feeble knees con-

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[1] Avkath Rochel apud Huls. p. 51—54.

'firmed; and on hearing the sound of the trumpet, 'all the rest of the Israelites throughout the world 'will know that God has visited his people, and 'granted perfect deliverance. They will therefore 'gather together and come, as it is said: "And 'they shall come which were ready to perish in 'the land of Assyria, and the outcasts in the land 'of Egypt." Isaiah xxvii. 13. But that blast shall 'cause fear and trembling in the Gentiles, and 'they shall be seized with the most grievous diseases. 'In the mean time, the Israelites shall prepare themselves to go forth; and Messiah Ben David and 'Elijah the prophet shall come, with the just 'who shall return from the desert of Judah, and 'with all the assembled Israelites, and will enter 'into Jerusalem; and the son of David, going up 'into the deserted palace, will there fix his residence. 'But when Armillus shall have heard that there has 'arisen a king in Israel, he will say, How long shall 'that most vile and abject nation cause trouble? 'And collecting the forces of all the nations of the 'world, he will come to fight with God's Messiah, 'whom God will not send into the war, but will 'only say to him, "Sit thou at my right hand." 'Psal. cx. 1. And he will say to Israel: "Stand 'still, and see the salvation of the Lord, which he 'will shew to you to-day." Exod. xiv. 13. Immediately God himself will fight with their enemies, 'as it is said: "Then shall the Lord go forth, 'and fight against those nations, as when he fought 'in the day of battle." Zech. xiv. 3. And God 'will rain down fire and brimstone from heaven, as 'it is written: "And I will plead against him with 'pestilence, and with blood, and I will rain upon 'him, and upon his bands, and upon the many 'people that are with him, an overflowing rain, and 'great hailstones, fire and brimstone." Ezek. xxxviii. '22. And there shall the impious Armillus perish, 'with his whole army; and all the impious who 'destroyed the house of our God, and carried us 'away from our own land. In that very hour will 'Israel take vengeance on them; for it is said: '"And the house of Jacob shall be a fire, and the 'house of Joseph a flame, and the house of Esau for 'stubble." Obadiah 18.'[1]

'Ninth Sign.—Michael shall blow a great blast, 'by which the sepulchres of the dead at Jerusalem 'shall be opened, and the blessed God will restore 'them to life. Messiah Ben David also, and Elijah 'the prophet with them, will raise from the dead 'Messiah Ben Joseph, who was preserved under the 'gates of Jerusalem. Then they shall send Messiah 'Ben David to gather together the remainder of the 'Jews dispersed in all countries: and forthwith all 'the kings of the Gentiles throughout the world, 'will take the Israelites upon their shoulders and 'bring them to God.'[2]

'Tenth Sign.—When Michael shall have sounded 'again, the loudest blast, God will bring forth all

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[1] Avkath Rochel apud Huls. p. 79—81.

[2] *Ibid.* p. 138.

'the tribes from the rivers Gosan, Lachlach, and 'Chabor, and from the cities of the Medes, an 'innumerable multitude, and they shall come with 'the children of Moses. "The land is as the garden 'of Eden before them, and behind them a flame 'burneth:" Joel ii. 3. and they will leave the 'nations of the world nothing for their sustenance. 'And at that time when the tribes shall go forth, the 'glorious clouds of the divine majesty shall surround 'them: the blessed God himself will go before their 'face, as it is said: "The breaker is come up before 'them." Mic. ii. 13. He will open to them the 'fountains of the tree of life, and he will drink 'of them in the way, as it is said: "I will open 'rivers in high places, and fountains in the midst 'of the valleys: I will make the wilderness a pool 'of water, and the dry land springs of water." Isaiah 'xli. 18. It is also written: "They shall not hunger 'nor thirst; neither shall the heat nor sun smite 'them." Isaiah xlix. 10. God will make us worthy 'to see the deliverance in a short time; he will make 'us worthy to see the house of his choice, the temple. 'He will fulfil in us what is written: "Behold, I 'will bring again the captivity of Jacob's tents, and 'have mercy on his dwelling places: and the city 'shall be builded upon her own heap, and the palace 'shall remain after the manner thereof." Jerem. 'xxx. 18. And he will accomplish in us all his 'consolations and assurances promised by his prophets. "At that time will I bring you, even in 'the time that I gather you: for I will make you 'a name and a praise among all people of the earth." 'Zeph. iii. 20.'[1]

'On the other hand also there are ten kinds of '*Consolations* and assurances in which God causes 'Israel to trust: and, as the root of those consolations, which are as branches proceeding from it, 'the *first* is—the coming of the redeemer, for it 'is said: "Behold thy king cometh unto thee." 'Zech. ix. 9.——The *second*—the gathering together of the captives, for it is said: "Behold, I 'will bring them from the north country, and gather 'them from the coasts of the earth, and with them 'the blind and the lame." Jerem. xxxi. 18. What 'is meant by the "blind and the lame." This 'teaches that every one of the just will return in the 'same state in which he departed out of this life. He 'who was blind, will return to life, blind: he who 'was lame, will return to life, lame: and so they 'will be raised with all their blemishes, in order that 'every one may be able to recognise his companion, 'that no one may say they are other persons: but 'afterwards God will cure them, according to that 'passage: "Then shall the lame man leap as an 'hart, and the tongue of the dumb sing." Isaiah 'xxxv. 6.——The *third*—the resurrection of the 'dead, as it is written: "And many of them that 'sleep in the dust of the earth shall awake." Dan. 'xii. 2.——The *fourth*—the building of the temple 'according to the vision of Ezekiel in his prophecy.

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[1] Avkath Rochel apud Huls. p. 142, 143.

'——The *fifth*—the reign of Israel from sea to sea, 'over the whole world, as it is said: "For the nation 'and kingdom that will not serve thee, shall perish." 'Isaiah lx. 12. And the whole world shall return 'to the judgment of God and to his law, according 'to the prophecy: "Then will I turn to the people 'a pure language, that they may all call upon the 'name of the Lord." Zeph. iii. 9.——The *sixth*—'that God will destroy all his enemies, and take 'vengeance upon them, as it is said: "And I will 'lay my vengeance upon Edom." Ezek. xxv. 14.——'The *seventh*—that God will take away from Israel 'all disease and every plague, according to the 'prophecy: "And the inhabitant shall not say, 'I am sick: the people that dwell therein shall be 'delivered from iniquity." Isaiah xxxiii. 24——The '*eighth*—that God will prolong the days of the 'Israelites like those of a tree, according to the pro-'phecy: "As the days of a tree shall be the days 'of my people." Isaiah lxv. 22. It is also written: '"For the child shall die an hundred years old, but 'the sinner being an hundred years old shall be 'accursed." Isaiah lxv. 20. It is also written: "He 'will swallow up death in victory; and the Lord 'God will wipe away tears from off all faces." 'Isaiah xxv. 8.——The *ninth*—that God will mani-'fest himself to Israel, face to face, for it is said: '"And the glory of the Lord shall be revealed, and 'all flesh shall see it together." Isaiah xl. 5. He 'will also make all Israelites prophets, as it is said: '"And it shall come to pass afterward, that I will 'pour out my spirit upon all flesh; and your sons 'and your daughters shall prophesy." Joel ii. 28. '——The *tenth*—God will take away from Israel 'the evil principle and all evil language, as it is said: '"And I will give them one heart, and I will put 'a new spirit within you; and I will take the stony 'heart out of their flesh, and I will give them an 'heart of flesh." Ezek. xi. 19. The wars of the 'Messiah are ended. "Harden" not "our hearts 'from thy fear." Isaiah lxiii. 17.'[1]

Of the felicities and glories to be anticipated under the government of the Messiah, the Talmud and other rabbinical books furnish ample and circumstantial details; which, in their usual manner, the writers endeavour to corroborate by fanciful applications of detached texts of scripture.

When Messiah shall have gathered all Israel out of all nations, and brought them into the land of their forefathers; when he shall have rebuilt the city and restored the temple with its ancient services; the rabbies tell us, he will celebrate a royal festival, to which all Israelites shall be invited, and where they shall experience a most gracious reception, and every one of them be seated at a golden table.[2]

As other kings and princes, at public festivals, are accustomed to entertain their guests with spectacles and games, so this banquet of Messiah is to be introduced by a sportive exhibition. He will entertain himself and the company with a battle between Behemoth and Leviathan, as it is written: "There all "the beasts of the field play." Job xl. 20. The various feats of Behemoth will be highly gratifying to Messiah: "This also shall please the Lord, better "than an ox or bullock that hath horns and hoofs." Psa. lxix. 32. But Leviathan will advance to the contest, armed with his scales as with a breast-plate and coat of mail, dreadful to behold: "His body "compacted with scales, close to each other, like "molten shields." Job xli. 15. The battle will be fierce; but the combatants being equally matched, neither will be victorious. They will both fall, exhausted by fatigue. Then Messiah with a drawn sword will stab and slay them both: "In that day "the Lord, with his sore and great and strong "sword, shall punish Leviathan the piercing serpent, "even Leviathan that crooked serpent." Isaiah xxvii. 1. "He that made him, can make his sword "to approach unto him." Job xl. 19. "Thou "brakest the heads of the dragons in the waters." Psalm lxxiv. 13.[1]

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[1] Avkath Rochel apud Huls. p. 158—160.

[2] Talmud. Cod. Taanith, f. 25. c. 1. Pesachim, f. 119. Bava Bathra, f. 75. apud Buxtorf. Synag. Jud. c. 1. p. 734.

These huge animals, together with Bar Juchne, the enormous bird, are then to be spitted and laid to the fire; and all requisite preparations to be made for the splendid banquet; as it is written: "And in "this mountain shall the Lord of hosts make unto "all people a feast of fat things, a feast of wines on

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[1] Buxtorf. Synag. Jud. c. 1. p. 740, 741. Jalkut in Job, c. 40. n. 927. apud Bartoloc. Bib. Rab. tom. i. p. 511—514.

" the lees, of fat things full of marrow, of wines " on the lees well refined." Isaiah xxv. 6.[1]

Having provided three courses, flesh, fish, and fowl, the rabbies have not been unmindful of the customary appendages of a sumptuous feast. Bread is to be obtained from the wheat of that period, which is expected to surpass the growth of our days, as much as Bar Juchine exceeds a common bird. Sauce is to be furnished, in high perfection by the salted Leviathan. The dessert consists of all the delicious productions of the garden of Eden, including even some of the fruit of the tree of life.[2]

The rabbies seem to have considered that good eating requires good drinking. Accordingly their Messiah is to treat his guests with the most exquisite wine, which had been produced in paradise immediately after the creation, and had been preserved in Adam's wine cellar, ever since, for this grand occasion. To this purpose they cite the following scriptures. " In that day sing ye unto " her, A vineyard of red wine. I the Lord do keep " it." Isaiah xxvii. 2. " In the hand of the Lord " there is a cup, and the wine is red, it is full " of mixture, and he poureth out of the same." Psalm lxxv. 8. " Since the beginning of the world " men have not heard, nor perceived by the ear, " neither hath the eye seen, O God, besides thee,

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[1] Buxtorf. Synag. Jud. c. 50. p. 741.

[2] Talmud. Cod. Chetuvoth, c. 3. p. 111. apud Bartoloc. Bib. Rab. tom. i. p. 523, 524. Caphtor Uperach, f. 58. c. 1. et Targ. in Cantic. viii. 2. apud Buxtorf. Synag. Jud. c. l. p. 739.

"what he hath prepared for him that waiteth for "him." Isaiah lxiv. 4.—It is said, that toward the end of the feast, Messiah will fill a cup for them; over which, according to the usual custom, they are to say grace: that the company, giving glory to God will beseech *him* to undertake that office: —that God will offer it to Michael, Michael to Gabriel, Gabriel to Abraham, Abraham to Isaac, Isaac to Moses, Moses to Joshua:—that all these declining the office, as being unworthy of such high honour, God will at last assign it to David; declaring it to be proper for an earthly king to perform this service to the king of heaven:—that David will say, Well, then I will give thanks, and this office becomes me, as it is said: "I will take "the cup of salvation, and will call upon the name "of the Lord." Psalm cxvi. 13.—and that this cup will contain two hundred and about fourteen gallons, or, of Jewish measure, twenty-one *logs*, as it is said: "My cup runneth over:" Psalm xxiii. 5. for that the Hebrew word here translated *runneth over*, by gematria, makes the number *two hundred and twenty-one.*[1]

But it may be inquired, whether all these luxuries are to be consumed, and nothing left to be removed from the table. The rabbies tell us, that the remaining provisions will be divided among the guests, who will expose them to sale in the market at Jerusalem : that of part of the skin of Leviathan will be made tabernacles, pavilions, or awnings for the just : and that the rest will be spread upon the walls of Jerusalem, diffusing a light to the extremities of the world ; as it is written : " And kings shall " come to the brightness of thy rising." Isaiah lx. 2.[1]

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[1] Talmud. Cod. Pesachim, c. 10. p. 109, 119. Zohar, sec. Toldoth, p. 135. apud Bartoloc. Bib. Rab. tom. i. p. 527, 529, 530. Pesach. f. 34. c. 2. apud Buxtorf. Synag. Jud. c. 1. p. 739.

The banquet is to be followed, and the festival concluded, by music and dancing. The Talmud says : ' God will entertain the just with music ' and dancing, and will himself sit in the midst ' of them in the garden of Eden ; and every one will ' point to him with an outstretched finger, " And ' it shall be said in that day, Lo, this is our God, ' we have waited for him :—we will be glad and ' rejoice in his salvation." Isaiah xxv. 9.[2]

After these things, Messiah is to marry, as it is written : " Kings' daughters among thy honourable " women : upon thy right hand standeth the queen " in gold of Ophir : " (Psalm xlv. 9.) that is, according to the interpretation of the synagogue, Among thy illustrious wives shall be the daughters of kings : for that the kings of the earth will consider themselves highly honoured in giving him their daughters in marriage. But for his principal wife and queen, the rabbies allot him one of the most beautiful virgins of Israel ; who is to stand at the right hand of the king, and constantly enjoy all the privileges of his consort; while the others will be kept in the haram, and never approach the king except when he sends for them.[1]

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[1] Jalkut in Job xl. n. 927. apud Bartoloc. Bib. Rab. tom. i. p. 511—514. Talmud. Cod. Bava Bathra, f. 75. c. 1. apud Buxtorf. Synag. Jud. c. l. p. 740.

[2] Talmud. Cod. Taanith, c. iv. sub fin. apud Bartoloc. Bib. Rab. tom. i. p. 533. Buxtorf. Synag. Jud. c. l. p. 742.

The duration of Messiah's reign has been variously represented. Different rabbies have fixed for it the different periods of forty, seventy, three hundred, three hundred and sixty-five, four hundred, and a thousand years. Some say it will continue as many years as shall have passed from the creation to its commencement: and others extend it to seven thousand years. But whatever be the length of his reign, the rabbies are very generally agreed that at last he will die like other men, and be succeeded by his son: as it is written: "He shall see his seed, he shall prolong "his days, and the pleasure of the Lord shall "prosper in his hand:" that is, according to the exposition of Maimonides, 'The Messiah shall live 'to a great age, but at length also shall die in great 'glory, and his son shall reign in his stead, and his 'posterity in succession.'[1]

The advantages, honours, and pleasures to be enjoyed by the Israelitish subjects of this dynasty, are delineated by the rabbies in glowing colours. Of the principal particulars in which they affirm their happiness will consist, the following is a summary statement.

That the Christians and other nations, whose lives shall be spared by Israel, shall build houses and cities for them, shall cultivate their fields, and plant their vineyards, and all without any expectation of reward; for that they will also voluntarily offer them all their property, and the princes and nobles will be their subjects and servants; but that Israelites shall be arrayed in sumptuous garments, and walk about like anointed priests, consecrated to the Lord; as it is written, "The sons of strangers shall build up "thy walls, and their kings shall minister unto thee. "Thy gates shall be open continually, they shall "not be shut day nor night, that men may bring "unto thee the wealth of the Gentiles, and that "their kings may be brought."—"And strangers "shall stand and feed your flocks, and the sons "of the alien shall be your ploughmen and your "vine-dressers. But ye shall be named the priests "of the Lord: men shall call you the ministers "of our God: ye shall eat the riches of the Gentiles, "and in their glory shall you boast yourselves." Isaiah lx. 10, 11. lxi. 5, 6.[1]

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[1] Buxtorf. Synag. Jud. c. l. p. 742, 743.

[2] Ibid. p. 743. Maimon. de Pœnit. à Clavering, p. 98.

That Israelites will be immersed in perpetual joy, and will be constantly celebrating nuptial solemnities, and incessantly chanting the praises of God, and will be filled with divine knowledge and wisdom; as it is written, "Again there shall be heard in this "place (which ye say shall be desolate, even in the "cities of Judah, and in the streets of Jerusalem) "the voice of joy and the voice of gladness, the "voice of the bridegroom and the voice of the "bride, the voices of them that shall say, Praise "the Lord of hosts." Jer. xxxiii. 10, 11.

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[1] To such a length of extravagance and presumption has rabbinical arrogance proceeded, as to promise, to each Jew, no less than two thousand eight hundred Gentiles, as his servants and slaves. This expectation is pretended to be derived from the prediction recorded by Zechariah: "That ten men shall take hold out of all languages "of the nations, even shall take hold of the skirt," *border* or *fringe*, "of him that is a Jew:" which is thus expounded by the celebrated Rabbi Solomon Jarchi: 'Ten men out of each of the seventy nations, 'are seven hundred for each border or fringe of the garment; but a 'garment has four borders or fringes, consequently there will be two 'thousand and eight hundred men for each Jew.' Bartoloc. Bib. Rab. tom. i. p. 508, 509.

That they will be fanned with the breezes of a pure and salubrious atmosphere; and will consequently enjoy uninterrupted health, and attain to patriarchal longevity; as it is written, "Behold, I create new "heavens and a new earth."—"They shall still "bring forth fruit in old age: they shall be fat "and flourishing." Isaiah lxv. 17. Psalm xcii. 14.

That corn, once sown, will spontaneously yield a new crop in every successive year; just as a vine once planted in the earth. "They shall revive as "the corn, and grow as the vine." Hosea xiv. 7. That wheat will grow tall like a palm tree, and one grain of it be equal in size to two kidneys of a large ox. That "the fruit thereof shall shake like "Lebanon;" Psalm lxxii. 16: that is, that the wind shall separate the bran, so that the fine flour will be ready for immediate use, without the labour of reaping, threshing, winnowing, grinding, or bolting. That they will feed on "the fat of kidneys of wheat." Deut. xxxii. 14.

That if any Israelite shall wish for a partial shower upon his own field or garden, or even on one diminutive herb, his desire will be granted; as it is written, "Ask ye of the Lord rain in the "time of the latter rain, so the Lord shall make "bright clouds, and give them showers of rain, to "every one grass in the field." Zech. x. 1.

That the trees shall every day bear new fruits: that the earth shall bring forth delicious cakes, and garments of muslin and silk, without any labour of man; just as it now produces different sorts of mushrooms: and that women shall be delivered of children every day; as it is written, "The woman "with child and her that travaileth with child "*together*." Isaiah xxxi. 8.

That when contention shall arise among the heathen and foreign nations, Messiah shall be the arbiter of peace and concord, so that no one shall dare to draw the sword; as it is written, "And "he shall judge among the nations, and he shall "rebuke many people: and they shall beat their "swords into ploughshares, and their spears into "pruning-hooks: nation shall not lift up sword "against nation, neither shall they learn war any "more." Isaiah ii. 4.[1]

Some Jewish writers have explained all these things in an allegorical way, as carnal figures designed to adumbrate the greatness of spiritual and celestial benefits and joys; and intended to affect the hearts, and excite the desires of all

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[1] Buxtorf. Synag. Jud. c. l. p. 742—745.

Israelites, to become partakers of such high felicity. Yet these same writers admit, that they are also to be understood and believed according to the literal signification of the terms in which they are expressed.[1] An eminent rabbi,[2] after having applied all these things to spiritual benefits, immediately subjoins; 'But let no person suppose, that I therefore deny 'or call in question these representations of our 'rabbies respecting the banquet of Messiah. Far 'be it from us! We only maintain, that the *design* 'of those dainties will be, not to satiate the appetite, 'as some weak and foolish people imagine, but to 'enlarge the understanding, and capacitate it for 'the attainment and comprehension of those things 'which will then be the objects of its pursuit. 'There are, undoubtedly, some of these descriptions 'which have both an open and a hidden sense; and 'both are true. Our rabbies do not always express 'themselves in simple terms, but necessity sometimes 'constrains them to use an enigmatical and figurative 'phraseology: as when they treat of things which 'are not suited to the capacity and use of the 'common people, but are designed for the learned 'and intelligent.'[3]

Rabbi Bechai says, 'We are absolutely required to 'believe those things which are declared respecting 'the corporeal banquet, in a literal sense, to the

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[1] Shulchan Arba, port. iv. apud Buxtorf. Synag. Jud. c. l. p. 746.

[2] R. Meir Aldabi, in Sheveleh Emunah, f. 113. apud Buxtorf. ibid. p. 746, 747.

[3] Videatur et R. Moses Ben Maimon. in Hilcoth Teshuvah, cap. viii. et Hilcoth Melachim, cap. ult. Buxtorf. Synag. Jud. c. l. p. 747.

'exclusion of all intellectual excellence. Our rabbies 'of blessed memory have walked according to the 'sense of the law; in the same manner as, in the 'law, one thing is permitted to be eaten, and another 'is prohibited. Now it cannot be pretended that 'these things were spoken in an allegorical or 'parabolical way: they are, without doubt, to be 'understood strictly and literally,. So when our 'doctors have spoken of eating the flesh of Leviathan, 'we must maintain that they have spoken truly; 'not parabolically, but strictly and literally.' This writer proceeds to apply the same principle of interpretation to various transactions of the times of the Messiah. Among other prognostications, he introduces the following passage from the prophecy of Isaiah, which, he contends, is addressed by God to the Gentiles, and contains a literal description of the contrast which will then be exhibited between them and the people of Israel: "Behold, my servants "shall eat, but ye shall be hungry: behold, my "servants shall drink, but ye shall be thirsty: "behold, my servants shall rejoice, but ye shall "be ashamed: behold, my servants shall sing for "joy of heart, but ye shall cry for sorrow of heart, "and shall howl for vexation of spirit." Isaiah lxv. 13, 14.[1]

With these prospects it would seem that the members of the synagogue have consoled themselves, under the various humiliations and oppressions, exactions and cruelties, which have afflicted them age after age: always ready to say with the poet,

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[1] Shulchan Arba, p. ix. c. 3. apud Bartoloc. Bib. Rab. tom. i. p. 521, 522.

> ——Τις ἐλπὶς ἐστ' ἐφ' ἧς ὀχούμεθα.
>
> *Aristophan. Equit.* iv. 1. 94.

> Some hope remains on which our hearts recline.

But are these scenes of national glory and sensual delight the mighty benefits which they have been expecting from their Messiah, to which they have been looking forward as the consummation of their fondest hopes, and the splendours of which have blinded them to their real condition? What a grovelling taste for intellectual and immortal beings! What deplorable fatuity, to be deluded by such a baseless fabric of non-entities!

> Φεῦ, ἦ πολὺ με δόξης ἐξέπαισαν ἐλπίδες,
> Ἥν πατρὸς ἡμῶν ἐκ λόγων ποτ' ἤλπισα.
>
> *Euripid. Hercul. Fur.* 460.

> From sire to son they're taught to entertain
> Hopes, all, alas! illusory and vain.

CHAPTER XVI.

Birth.—Circumcision.—Purification.—Redemption of First-born.—Nursing.—Education.—Age of Majority.

When a Jewish woman is pregnant, and the period of her delivery is at hand, her chamber is to be decently prepared and furnished with all things necessary for the occasion. The husband, or some other Jew of approved character, takes a piece of chalk, and describes a circle upon each of the walls or partitions around the bed, and upon the door both inside and outside: upon each wall or partition, and about the bed, he also describes, in Hebrew characters, the words *Adam*, *Chava*, *Chuts*, *Lilith*;[1] that is, *Adam*, *Eve*; *Begone*, *Lilith*: by which they signify, that if the woman is pregnant with a boy, they wish God to give him a wife like Eve, and not like Lilith; but if of a girl, that she may hereafter be a helpmate to her husband, as Eve was to Adam, and not refractory and disobedient, like Lilith. On the inside of the door are likewise written the names, as is alleged, of three angels, which are supposed to defend the child from the injuries of Lilith;[2] who is said to have been transformed into a female demon, and to take delight in debilitating and destroying young infants.[1] By these methods the room is believed to be sufficiently protected against the intrusion of all evil spirits.

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[1] אדם חוה חוץ לילית

[2] For the story of Lilith, see pp. 168, 169.

Leo Modena, who wrote at the commencement of the seventeenth century, represents the use of anti-demoniacal charms on these occasions, as a vain superstition, not very general at that time among his brethren in Italy:[2] but Buxtorf, who wrote about the middle of that century, states it to be commonly practised by the Jews in Germany;[3] and Addison, towards the end of the same century, mentions it as a general custom of the Jews in Barbary.[4] Among the German Jews it still continues.

The Jewish canon has strictly forbidden the employment of a Christian midwife, except in cases of necessity, which has no law, or unless such Christian midwife be surrounded by several Jewesses. This prohibition and caution are founded on a professed apprehension, that a Christian midwife may dislocate some of the infant's limbs or murder it in the birth. The following is the express language of the Talmud on this subject: 'Our doctors have 'taught that a woman of any other nation cannot 'act as a midwife to a daughter of Israel; because, 'according to Rabbi Meir, they are suspected of 'shedding blood. Our wise men, however, say

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[1] Elias Levita in verbum *Lilith*, apud Bartoloc. Bib. Rab. tom. i. p. 71—73.

[2] Rites and Customs of Jews, Part iv. c. 8.

[3] Synag. Jud. c. iv. p. 80.

[4] State of the Jews, p. 55, 56.

‘ that such a woman may perform this office when ‘ other women (Jewesses) are present, but not alone. ‘ But Rabbi Meir has said, They cannot be admitted ‘ even when others are present; for they sometimes ‘ press their hand on the forehead or brain, where ‘ it is particularly tender, and kill the infant; and ‘ that in such a way as cannot be seen or observed.[1]

While the woman is in labour, in order to accelerate the birth, it is customary among the Jews in some places, for a rabbi, or other learned man, to rise up, take in his hands the book of the law, and recite certain psalms; the twentieth, thirty-eighth, ninety-second, and hundred and second: to which is added a long prayer for a happy delivery and other domestic blessings.[2]

If the woman is safely delivered of a son, it is a season of great joy to the family: and it is the custom of some, on the evening of the sabbath next after the birth of a boy, to hold a feast, which they call Jeshua Haben,[3] *The safety of the son*, in demonstration of their joy that this son is born into the world.[4]

The next object of attention is, to provide for the solemn feast of the Circumcision, by procuring dainties of all kinds; fish, flesh, and fowl, and generous wines. During these preparations, the guests are invited, who are not to be fewer than ten in number, and who must all have passed the thirteenth year of their age.[1]

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[1] Talmud. Cod. Avoda Zara, c. ii. f. 26. c. 1. apud Buxtorf. Synag. Jud. c. iv. p. 85, 86.

[2] Buxtorf says this prayer is found in the Italian Jews' Prayer Book: Synag. Jud. p. 86.

[3] ישוע הבן

[4] Buxtorf. *ibid.* p. 86, 89.

On the seventh night, some of those who have been invited to the banquet, and sometimes other persons with them, visit the mother, and pass the whole night in her room, feasting, playing at cards or other games, singing, jesting, telling tales;—and the men drink freely, seldom confining themselves within the limits of sobriety. This revelling is partly intended to solace and exhilarate the mother, that she may not be too much distressed and afflicted at the circumcision of her son; and partly from a persuasion that on this night she is in more than common danger of some misfortune.[2] Prayers are repeated by some of the soberest of the party; who likewise admonish the person destined to perform the act of circumcision against drinking to excess, lest his hands should tremble in the operation.[3]

The circumciser[4] is required to be a Jew, a man of experience, vigilance, and industry. Women, because they are not circumcised themselves, are excluded from this office, if a man can by any means be obtained: but it is the opinion of some Jews, that, if no man be at hand, the ceremony may be performed by a skilful woman; though others contend that this is altogether inadmissible. So neither is a Christian allowed to circumcise, being himself uncircumcised. But when the ceremony happens to have been performed by a Christian, it is not deemed necessary to be repeated: only some of the blood is required to be drawn afresh, from the circumcised part, by an Israelite.[1]

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[1] Pirke Eliezer. cap. xix. apud Buxtorf. Synag. Jud. c. iv. p. 89.

[2] See page 168, 169.

[3] Buxtorf. *ibid.* p. 89, 90. Addison's State of the Jews, p. 59. Leo Modena's Rites and Customs, P. iv. c. 8. s. 3.

[4] Called in Hebrew מוהל *Mohel,* from מול *to circumcise.*

Persons who have never yet performed the operation, are not easily admitted to circumcise the children of the more wealthy Jews; who are afraid of novices, and seldom consent to hazard the danger of the first experiment. This is generally tried upon the son of some poor Jew, whose consent is obtained by money. A circumciser is distinguished from others by very long and sharp nails, with which both his thumbs are adorned, as the badge of his profession. If the father is one of these professors, he may circumcise his own son.[2]

The instrument may be of any material adapted for cutting, as stone, glass, or wood; but they generally use a steel knife, and that very sharp, like a surgeon's lancet. Among the richer Jews, the haft is sometimes cased with silver, and embellished with jewels.[3]

In due season must also be provided a person whom the rabbies call *Baal Berith;*[1] and both he and the operator are required to be men of piety, probity, and respectability. They are to act as joint masters of the ceremonies, and are to see that every thing be performed with ritual and legal precision.[2]

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[1] Buxtorf. Synag. Jud. c. iv. p. 90, 91.

[2] Buxtorf. *ibid.* p. 91. Addison's State of the Jews, p. 61. Leo Modena's Rites and Customs, P. iv. c. 8. s. 4.

[3] Buxtorf. *ibid.* p. 91, 92.

The proper day for the circumcision is the eighth: it must never be sooner than the eighth; it may, in some instances, be the ninth, tenth, eleventh, or even twelfth, but never later, except in cases of illness.[3]

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[1] בעל ברית *Baal Berith,* signifying *a master of the covenant,* that is, of circumcision. By those who have written in English, Jews as well as Christians, the person sustaining this character has generally been denominated *the god-father:* but, as there is so little agreement between the duties prescribed to persons who bear that name in christian communities, and the functions performed by this Jew, I have thought the introduction of the original term preferable to the adoption of one so likely to be associated with ideas foreign from the subject. The phrase, in the plural number, is found in Gen. xiv. 13. בעלי ברית rendered in our common version "confederate;" literally *masters of the covenant.*

[2] Buxtorf. Synag. Jud. c. iv. p. 92. Leo Modena's Rites and Customs, P. iv. c. 8. s. 4.

[3] It is a maxim with the modern Jews, that circumcision is not to be performed on the sabbath, or on any festival upon which all servile work was interdicted, unless in cases of absolute certainty that such sabbath or festival is precisely the eighth day of the infant's life. If a son be born at any time between the end of the twilight on Friday evening and sun-set on Saturday evening, they hold themselves obliged to circumcise him on the following sabbath, which they reckon the eighth day. But, if a child be born after sun-set and during twilight on Friday evening, they account it uncertain, to which day his birth is to be assigned, the Friday or the Saturday: and as the circumcision must not take place, either on the Friday in the following week, because it is uncertain whether that be the seventh or eighth day, and this ceremony is in no case to be performed before the eighth day is certainly come; or on the Saturday, because the uncertainty whether that be the eighth or ninth day prevents it from superseding the ob-

The proper time is between the rising and the setting of the sun. They never circumcise in the night, but generally in the morning, while the infant is fasting; because then the wound is believed to bleed less than when food has been taken into the stomach; and attention to this rite at an early hour, they consider as testifying their alacrity and promptitude in observing the divine precepts.[1]

The preparations for the ceremony are all conducted in the most splendid style that the circumstances of the father enable him to attain. First of all they provide two seats or chairs, or one that with a division in the middle may supply the place of two, adorned, where it can be afforded, with beautiful coverings and silken cushions.[2] The ceremony is performed either in the synagogue, or in some room of the father's dwelling-house. When it is done in the synagogue, the seat or seats must be placed near the chest in which the book

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ligations of the sabbath; it must be deferred till the Sunday after, which *may* be the *tenth* day. If, in such a case as this, the Sunday happen to be a festival, it will be deferred till the Monday; and if Sunday and Monday both be days of rest, it will be postponed to the Tuesday, which *may* be the *twelfth* day. The circumcision of a child born during twilight on Saturday evening, may, for the same reasons, fall on the ninth, tenth, or eleventh days. *Mishna Shabbat.* See David Levi, p. 151—154.

[1] Buxtorf. Synag. Jud. c. iv. p. 93.

[2] The soft settee; one elbow at each end,
And in the midst an elbow, it receiv'd,
United, yet divided, twain at once.

Cowper's Task, Book i.

of the law is deposited; a part esteemed peculiarly sacred.[1]

Then the baal-berith approaches and stands near the chair, and near him stands the circumciser: the other Jews follow, one of whom calls with a loud voice, for every thing requisite to be brought. Then enter some boys, one of them carrying a large torch consisting of twelve wax tapers, in allusion to the twelve tribes. Others follow, bearing in their hands jugs or bowls of red wine. Then comes another with the knife, another with a plate of sand; and, lastly, another brings a platter with olive oil, in which pieces of clean, fine, and delicate linen lie steeping, to be laid upon the wound. These all come together, and place themselves as near as possible to the circumciser, in order to see and learn every thing; for the sake of which it is not unusual for money to be given by boys for being admitted to perform these offices. Some of the attendants are also provided with sweetmeats and generous and delicious wine, cloves, cinnamon and other spices, in readiness for the father, or baal-berith, or other friends, if any of them happen to faint at the anguish of the infant.—When they are all assembled, the baal-berith, or master of the ceremony, seats himself in one of the chairs, or in one part of the double chair; and the circumciser sits over against him, and with a loud voice sings the song which the children of Israel sang after their passage through the Red Sea; and after that, several other songs. Next to him stands the father, to signify that the circumciser is his deputy or substitute.[1]

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[1] Buxtorf. Synag. Jud. c. iv. p. 93. Leo Modena's Rites and Customs, P. iv. c. 8. s. 5. David Levi, p. 154.

Then the women come to the door of the room, or synagogue, with the infant. Before this, he must have been bathed in a temperate bath, well washed and carefully cleansed from all impurity, and wrapped in a swathe, that he may be clean during the ceremony. Otherwise, it is not allowable to say any prayers over him; and if, while they are proceeding, he happen to befoul himself, the prayers must be suspended till he is again cleansed.—He is generally brought to the door by the wife of the baal-berith; for women are not allowed to enter the room, nor are they at any time admitted into that part of the synagogue which belongs to the men. So, on the other hand, they say, that the baal-berith, in the absence of his wife, is not allowed to enter the lying-in chamber and receive the infant from the mother;—because this is the business of women, and, as it is not proper for women to enter the apartments of men, so neither for men to enter the chambers of women. The baal-berith, therefore, goes to the door, and, having taken the infant, returns to his station; while the whole company shout Baruc Habba,[2] *Blessed is he that cometh.* The word Habba, *he that cometh,* contains more than one occult meaning. The Hebrew letters of which it consists amounting, by *gematria,* to the number eight, it is understood to denote his *coming on the eighth day* to be circumcised. By *notaricon*, these letters are also considered as initials of three words, signifying *Behold Elijah cometh.*[1] For the Jews suppose that the prophet Elijah enters the room with the infant, and sits in the vacant chair, or in the vacant seat of the double chair, to observe whether the covenant of circumcision be duly administered. Hence this other seat is called the seat of Elias. They say that on a certain occasion, when circumcision was interdicted to the Israelites, Elijah was so grieved in his mind, that he determined to end his life in a cave:—that when God asked him, What dost thou here, Elijah? he answered, I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, meaning the covenant of circumcision:—upon which, they add, God immediately promised the prophet, that he should always, in future, be present at that ceremony, that the children of Israel might never more forsake this covenant, but thenceforth might duly and rightly administer it. When they prepare the seat for Elijah, they are required to say with a loud voice, and in express words, *This is the seat of the prophet Elijah.* Unless this be expressly declared, they say, he comes not to the circumcision, as not having been invited:—and this loudness of voice they believe to be necessary on account of his dulness of hearing, which is the consequence of his extreme old age. That he may wait with patience to the end of the circumcision, his chair is not removed from its place for three days.[1]

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[1] Buxtorf. Synag. Jud. c. iv. p. 93—95. Addison's State of the Jews, p. 62.

[2] ברוך הבא "Blessed *be* he that cometh." Psalm cxviii. 26.

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[1] הנה בא אליהו

The baal-berith then lays the infant on his knees. The circumciser loosens the swathe with which the child is bound, seizes the prepuce, presses back the glans, fixes the prepuce in a kind of pincers, and then rubs the prepuce, till the sensation is so much blunted, that the child can have very little feeling of the wound when it is inflicted. Then taking the knife from one of the attendant boys, he says with a loud voice: 'Blessed art thou, 'O Lord our God, King of the universe, who 'hast sanctified us with thy precepts, and hast 'commanded us to observe circumcision.'[2] While he is uttering these words, he cuts off a small piece at the extremity of the prepuce, and throws it into plate of sand; at the same time returning the knife to the boy. Then, taking a bowl, he fills his mouth with wine, of which he sprinkles part upon the wound, and spirts part upon the infant's face, especially if he perceive any signs of debility in him.[3]

Before the blood has covered the wound, or as soon as its effusion has a little diminished, the circumciser applies his thumb nails to the remainder of the cuticle which still covers part of the glans; and, dividing it assunder, rolls it back, so that it forms a kind of ring round the glans, which is altogether uncovered and permanently laid bare. This operation is called *Periah*;[1] and the pains it occasions to the infant are far more acute than those of circumcision itself. In the next place, to draw out all the extravasated blood, to stop the hæmorrhage, and to prevent inflammation, he sucks the blood with his mouth, and then spits it out into one of the cups, or into the sand plate. After this he takes some of the linen, moistened with oil, and binds it three or four times over the wound, and then wraps up the infant again in the swathes.[2]

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[1] Buxtorf. Synag. Jud. c. iv. p. 92, 93. 95, 96. David Levi, p. 154. Leo Modena's Rites and Customs, sec. 5.

[2] Span. and Portug. Jews' Prayer Book, p. 217.

[3] Buxtorf. *ibid.* p. 97, 98. David Levi, p. 154, 155. Leo Modena, *ibid.* s. 6.

Between the excision of the prepuce and the denudation of the glans, the father of the child says, 'Blessed art thou, O Lord our God, King of the 'universe! who hast sanctified us with thy precepts, 'and commanded us to introduce him into the cove'nant of our father Abraham.' Then the other Jews present say, 'As thou hast introduced him into 'the covenant, so mayest thou initiate him into the 'law, the precepts, the nuptial canopy, and good 'works.[3]

Then the circumciser carefully washes his mouth and hands, and the baal-berith rises from his seat with the child, and stands opposite to the circumciser; who takes another cup or glass of red wine, consecrates it with the usual benediction, and offers up a longer prayer, which contains the following petitions for the child. ‘Our God, and the God of our ‘fathers! O preserve this child to his father and ‘mother; and his name shall be called in Israel ‘——.’ (Here they first give the infant a name.) ‘O may the man rejoice in those who proceed from ‘his loins, and the woman be glad in the fruit of her ‘womb; as it is said: “Thy father and thy mother ‘shall rejoice, and they who begot thee shall be ‘glad.” (Prov. xxiii. 25.) It is also said: “And I ‘passed by thee, and saw thee polluted in thine own ‘blood; and I said unto thee, In thine own blood ‘shalt thou live.” (Ezek. xvi. 6.) And it is said: ‘“He hath remembered his covenant for ever, the ‘word which he commanded to a thousand generations: which he covenanted with Abraham, and ‘likewise his oath unto Isaac: and he confirmed the ‘same to Jacob for a statute to Israel, for an everlasting covenant.” (Psalm cv. 8—10.) O give ‘thanks unto the Lord, for he is good, for his mercy ‘endureth for ever. A. B. this little one, may God ‘make him great. As he has been entered into the ‘covenant so may he be initiated into the law, the ‘precepts, the nuptial canopy, and good works.’ While the circumciser pronounces this benediction, he is required to hold the knife in his hand; which the rabbies say is signified in these words of the Psalmist, “The high praises of God in their mouth, and a two-edged sword in their hands.” (Psal. cxlix.

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[1] פריעה from פרע *to uncover* or *make bare*.

[2] Buxtorf. Synag. Jud. c. iv. p. 98, 99. Leo Modena's Rites and Customs, P. iv. s. 6. Raym. Mart. Pug. Fid. p. 786. David Levi, p. 155, 156.

[3] Buxtorf. *ibid.* p. 99. Spanish and Portuguese Jews' Prayer Book, p. 217, 218.

6.) The consecrated cup is then handed to the baal-berith, and afterwards successively to all the boys in attendance, who drink of it: and the whole ceremony is concluded by carrying back the circumcised infant, and replacing him in the arms of his mother.[1]

Persons about to act the part of the baal-berith sometimes wash themselves all over before they enter on their functions. A father is not to engage one and the same individual to perform this office to two, three, or more children, but is to make choice of one for each child. The reason assigned for this regulation is, that a baal-berith is like a priest that burns incense; but that no priest was allowed to burn incense more than once, because the performance of this function was to be followed by great riches; for that when it is said, (Deut. xxxiii. 10.) "They shall put incense before thee," it is almost immediately subjoined, "Bless, Lord, his substance." The office of the baal-berith is esteemed superior to that of the circumciser.[2]

When the circumciser says the last prayer, if the ceremony is performed in the synagogue, he stands with the baal-berith near the ark, a place deemed peculiarly sacred. The obligation to take this position, the rabbies have extracted from the Hebrew term for circumcision:[3] the letters of which it is composed being the initials of four words, signifying, *The circumciser shall come down* and stand *before the ark*;[1] and also of four other words, signifying, *The angel sitteth before the ark*,[2] that is, Elijah, the angel of the covenant. Some also, both before and after the circumcision, lay the infant, for a short time, on the cushion destined for Elijah, that the prophet may touch and bless him.[3]

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[1] Buxtorf. Synag. Jud. c. iv. p. 99, 100. 108. Addison's State of the Jews, p. 64. Spanish and Portuguese Jews' Prayer Book, p. 218, 219. David Levi, p. 156, 157.

[2] Maharil, f. 84. c. 2. apud Buxtorf. *ibid.* p. 101.

[3] מילה Another cabbalistic interpretation of this word has been given in page 78.

That part of the ceremony which is called Periah is said to be founded on the command given to Joshua:[4] "Make thee sharp knives, and circumcise "again the children of Israel *the second time*." This the rabbies say, is to be understood of the Periah, which is as it were a second circumcision. The letters of the Hebrew word *Periah* amounting, by *gematria*, to *three hundred and sixty-five*, and that being the number of the negative precepts of the law, it is also said that a person who has undergone that operation is to be accounted as if he had fulfilled all those precepts.[5] But it would be tedious, to recite all the mystical meanings which the rabbies have connected with the various parts of this ceremony.[6]

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[1] מוהל ירד לפני התיבה

[2] מלאך יושב לפני הארון

[3] Buxtorf. Synag. Jud. c. iv. p. 101, 102.

[4] Joshua v. 2.

[5] Buxtorf. *ibid.* p. 102, 103. Bartoloc. Bib. Rab. tom. iii. p. 468, 469.

[6] The learned reader who is desirous of knowing the significant allusions, divine instructions, and anti-satanical efficacy, attributed to the casting of the extremity of the prepuce into the sand; and of seeing some curious disquisitions of the rabbies respecting the omission of circumcision in the wilderness, is referred to *Buxtorf. Synag. Jud.* c. iv. p. 103—106.

When a child is ill on the eighth day, circumcision is postponed. In a case of acute disease, affecting the whole body, it is deferred seven days after the child is perfectly recovered: but, if the disease be slight or partial, the ceremony is performed immediately on the removal of the complaint. If any one dies before the eighth day, uncircumcised, he is circumcised in the burial ground, that the reproach of uncircumcision may be taken away and not buried with him. No prayers are said, but a name is given him; in order that at the resurrection, when he shall be raised with the rest of the Jews, and every individual shall know his own father, mother, and family, this infant also may, by his name, be recognised by his parents.[1]

Spurious children are circumcised in the same manner; but part of the usual benediction is omitted. In case of two sons at a birth, there are two circumcisers, and the preparations are all doubled. The ceremony is invariably followed by a sumptuous entertainment.[2] This also is found in the Hebrew word *circumcision*; which, by *notaricon*, is made to signify, *He shall prepare a feast for all the invited guests.*[3]

The birth of a girl is attended with little feasting or jolity. No ceremonies are used; but at the end of the month, when the mother goes to the synagogue, the Chassan, or prayer-reader, pronounces a benediction over the child and gives her the name appointed by the father.[1]

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[1] Buxtorf. Synag. Jud. c. iv. p. 106, 107. Addison's State of the Jews, p. 66. Leo Modena's Rites and Customs, P. iv. s. 9. David Levi, p. 158.

[2] Maharil, f. 86. c. 1. apud Buxtorf. *ibid.* p. 110, 112, 108. Leo Modena, *ibid.* s. 9.

[3] משתה׃ יעש לכל הקרוים

The law of Moses, appointed for the *purification* of a woman, *forty days* after the birth of a son, and *eighty days* after the birth of a daughter.[2] The rabbies have abolished the distinction, and limited the time to forty days in each case. During this period, her husband is to abstain from all intercourse with her; he is not allowed to touch her with a finger, or to eat of the same dish. Nor is the interdiction removed, till she has undergone the customary ablution; which is required to be performed with a particularity which it would be tedious to describe.[3]

If a woman's first child was a boy, the law of Moses declared him to be sacred to God, and required him to be redeemed from the priest.[4] The modern Jews hold that 'if the first born of an Israelite 'be a son, the father is bound to redeem him from 'the thirtieth day forward. If he redeem him before 'that time, it is not accounted a redemption. If he 'omit it after that, he is guilty of neglecting an 'affirmative precept.'[5]

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[1] Leo Modena's Rites and Customs, P. iv. s. 11.

[2] Leviticus xii. 2—5.

[3] Buxtorf. Synag. Jud. c. v. p. 119—124. Leo Modena, *ibid.* P. iv. c. 5. Addison's State of the Jews, p. 70.

[4] Exodus xiii. 2. xxxiv. 19.

[5] Spanish and Portuguese Jews' Prayer Book, p. 219.

On the thirty-first day after the birth, the father sends for a priest and some friends. The person who acts the part of a priest, is one who calls himself Cohen, or priest, and who is supposed to be a descendant of Aaron, but who never pretends to establish this claim by any genealogy. The father places his little son on a table, and says to the priest, 'My wife, who is an Israelitess, has brought me a 'first-born, but the law assigns him to thee.' The priest asks, 'Dost thou therefore surrender him to 'me?' The father answers in the affirmative. The priest then inquires which he would rather have, his first-born, or the five shekels[1] required for his redemption. The father replies that he prefers his son, and, charging the priest to accept the money, subjoins these benedictions. 'Blessed art thou, O 'Lord our God, King of the universe! who hast 'sanctified us with thy precepts, and commanded us 'to perform the redemption of the son. Blessed art 'thou, O Lord our God, King of the universe! who 'hast preserved us alive, sustained us, and brought 'us to enjoy this season.'

The father 'then produces the value of five shekels,[2] 'and the priest asks the mother, if she had been 'delivered of any other child, or miscarried. If she 'answers in the negative, the priest' takes the money, lays it on the head of the child, and says, 'This son 'being a first-born, the blessed God hath commanded 'us to redeem him, as it is said: "And those that 'are to be redeemed, from a month old thou shalt 'redeem them, according to thine estimation, for the 'money of five shekels, after the shekel of the sanc-'tuary, which is twenty gerahs." (Num. xviii. 16.) 'While thou wast in thy mother's womb, thou wast 'in the power of thy father who is in heaven, and in 'the power of thy parents; but now thou art in my 'power, for I am a priest. But thy father and 'mother are desirous to redeem thee, for thou art a 'sanctified first-born; as it is written: "And the 'Lord spake unto Moses, saying, Sanctify unto me 'all the first-born; whatsoever openeth the womb 'among the children of Israel, both of man and 'of beast: it is mine." Exod. xiii. 2.' He then turns to the father, and says, 'I have received these 'five shekels from thee, for the redemption of this 'thy son; and behold, he is therewith redeemed, 'according to the law of Moses and Israel.'[1]

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[1] Numbers iii. 47. xviii. 16.

[2] According to Dr. Arbuthnot, the shekel was equivalent to *two shillings, three pence, one farthing and half*, sterling. The sum paid on this occasion by the German Jews, is a *ducat*, value about *nine shillings and four pence*.

This ceremony is followed by feasting and jollity, in which they are permitted to indulge, even when the day of redemption happens to fall on one of their fasts.

It is not permitted to drive a bargain with the priest, or to agree with him for a lower price than the value of five shekels. This would annul the redemption, and it would require to be done a second time. The priest is at liberty, afterwards, to return the money to the father; but it must be as an absolute gift, neither preceded nor accompanied by any condition.

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[1] Spanish and Portuguese Jews' Prayer Book, p. 219, 220.

When the father dies before the thirty-first day, the mother is not bound to redeem her son; but a piece of parchment, or a small plate of silver, is suspended on the child's neck, with a Hebrew inscription, signifying—*A first born son not redeemed*, or *A son of a priest;* to teach him, when he grows up, that he belongs to the priest, and must redeem himself.

As the priests and Levites were anciently exempted from this law of redemption, so it is now considered as not obligatory on those who are believed to be descendants of Aaron.[1]

Whilst a woman is suckling, she is enjoined to make use of the most salubrious and nutritious food. The rabbies have displayed great diligence and solicitude on this subject; deeming it of the highest importance, not only to health and vigour of body, but to the growth of the understanding, and the cultivation of piety, that an infant should have an ample supply of proper nutriment; and they represent the mother who takes due care of this provision, as walking in the ways of the Lord, according to the precept, "Thou shalt walk in his "ways:" (Deut. xxviii. 9.) which they understand of the liberal supplies provided by God for all his creatures. They have indulged their fancies in strange conceits respecting the situation of the breasts; and have entertained their disciples with marvellous stories of infants, deprived of their mothers, being suckled by men, and even by stones.

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[1] Buxtorf. Synag. Jud. c. vi. p. 124—128. Leo Modena's Rites and Customs, P. iv. c. 9. David Levi, p. 158—162.

They have prohibited carrying children, or suffering them to run about, without their clothes, either by daylight or moonlight: which they suppose would be attended with imminent danger, according to their exposition of that text, Psalm cxxi. 6. "The sun shall not smite thee by day, nor the "moon by night." Parents are cautioned against permitting their children to walk about barefooted, which is also considered as exposing them to great dangers: but no cautions are more urgent than those against their going out of doors with the head uncovered; a practice which the Talmud reprobates with peculiar severity, as betraying a contempt of the majesty of heaven, a want of all modesty, and negligence of the divine commands.[1]

The education of Jewish children varies in many particulars, in different countries, and according to the external circumstances of the parents; but among those who are esteemed by their brethren as the best members of their community, their daughters are generally taught to read the Hebrew prayer-book, that is, merely to pronounce the words without understanding the meaning of a single sentence: beyond this acquisition, their religious education is very rarely known to extend.[1] Their sons begin to learn the Hebrew alphabet soon after they are able to speak; and at an early age they are taught to read the law, the Mishna, and the Gemara, as well as the prayer-book. To these are sometimes added the commentary of R. Salomon Jarchi, and the Yad Hachazakah, or an abridgment of the Talmud by Maimonides: but their principal attention is devoted 'to the Talmud, which they 'reckon the foundation of all, and the best study.'[2] Very few of them learn the language grammatically, but they are instructed in the sense of what they read, according as it is understood by their teachers; who take every opportunity of establishing them in the tenets of Judaism, and especially of inspiring them with [3] prejudice and hatred against Christianity.[4]

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[1] Buxtorf. Synag. Jud. c. vii. p. 128—134. Addison's State of the Jews, p. 87.

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[1] Frey's Narrative, p. 3, 4.

[2] The rule prescribed in the *Pirke Avoth*, or *Chapters of the Fathers*, one of the treatises of the Mishna, is, 'that at five years of age a child 'ought to study the Bible; at ten, the Mishna: at thirteen, to observe 'the precepts; at fifteen, to study the Gemara; at eighteen, to enter 'into wedlock.'—*German and Polish Jews' Prayer Book*, p. 178. This order, however, is not always observed. One, who appears to have had what the Jews account a most religious education, says, 'When I was nine years old, the holy book of God was shut up and 'laid aside; and in its stead the productions of men, as the Mishna, 'Gemara, &c. were brought forth and eagerly studied in succession.' *Frey's Narrative*, p. 12.

[3] See p. 243—246.

[4] Buxtorf. Synag. Jud. c. vii. p. 135—141. Leo Modena's Rites and Customs, P. iv. c. 10. s. 1, 2. Addison's State of the Jews, p. 83, 84.

At the age of thirteen years and one day, a Jewish youth is called, for the first time, Bar Mitsvah,[1] *a son of the commandment.* He is then required to observe the six hundred and thirteen precepts,[2] which, according to the rabbies, comprehend the whole of their law and religion. From that time, he is deemed guilty and liable to punishment, both divine and human, if he transgress them: whereas the sins which are committed before this age are imputed to the father, and he is liable to the punishment denounced against them. When a boy, therefore, attains this age, the father calls together ten Jews, and informs them, or he declares before the congregation in the synagogue, that his son is of age; that he has been instructed in the commandments, has learned to read the Talmud, is fully acquainted with the decisions and customs respecting the *tsitsith* and *tephillin*,[3] and is able to recite correctly the benedictions and daily prayers; that therefore he is desirous of being no longer chargeable with the sins of his son, who, being now a son of the commandment, ought to bear his own sins from this time forward. The father then gives God special thanks that he is now relieved and freed from the punishment incurred by his son, and repeats prayers on his behalf, that he may live many years and be eminent for good works. From this time the youth is considered as of full age, is exempt from the authority of parents and tutors, is his own master in all things both civil and religious, is deemed competent to manage business, and his contracts are esteemed valid.[1]

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[1] בר מצוה

[2] See page 103, &c.

[3] See the next Chapter.

Jewish girls are accounted of full age at twelve years and a day old, or it should seem, in some countries, at twelve years and a half.[2]

If any Jew who has embraced or professed Christianity wishes to return to the profession of Judaism, and to be again acknowledged by his brethren; he must lie down with his face to the earth on the threshold of the synagogue during a considerable space of time, in order that his brethren, as they enter and leave it, may wipe their feet in his clothes, and spit, and trample on his body.[3]

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[1] Buxtorf. Synag. Jud. c. vii. p. 141—143. Addison's State of the Jews, p. 85. Leo Modena's Rites and Customs, P. iv. c. 10. s. 3. Frey's Narrative, p. 13.

[2] Leo Modena, *ibid.* P. iv. c. 10. s. 3.

[3] Quarterly Review, No. 75, p. 122.

CHAPTER XVII.

Dresses worn by Jews.—Talleth or Tsitsith, a square Garment with Fringes or Tassels:—Small one worn constantly:—Large one for daily Prayers and other Occasions.— Great Virtues of these Vestments.—Tephillin or Phylacteries,—for the Head,—and for the Arm:—made with minute Care and possessed of wonderful Virtues.—Mezuzoth, or Schedules for Door-posts.

THE rabbies have given many directions about the materials, form, and colour of the garments to be worn by their brethren. Few of their rules, however, are much practised in the present day; as, in order to avoid the odium and ridicule likely to be incurred by singularity, they generally adopt, in external appearance at least, the dresses commonly worn by the people among whom they live. But they still consider it unlawful for them[1] to wear any garment composed of linen and woollen woven together, or made of either of these materials and sewed with the other.[2]

Every male is required to have a quadrangular vestment, which they call *Talleth*,[3] and which is worn constantly as an inner garment. It consists of two quadrangular pieces, generally of woollen, sometimes of silk, joined together at the upper edge by two fillets, or broad straps, with a space left sufficient for the head to pass between them. These fillets rest on the shoulders, and the two square pieces hang down, one over the back, and the other over the breast. From each of the corners hangs a fringe or tassel, consisting of eight threads and tied with five knots. From its having four corners this vestment is called *arba canphoth*;[1] but its principal denomination, *Tsitsith*,[2] it receives from the fringes upon which all its sanctity is supposed to depend. They have likewise a larger Talleth, which they are required to put on during the daily morning prayers, and on some other occasions. This is a square piece of cloth, like a napkin, or rather resembling a shawl, made of white sheep or lamb wool, sometimes of camel hair, and bordered with stripes of blue, with a fringe or tassel at each corner.[3]

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[1] Levit. xix. 19. Deut. xxii. 11.

[2] Buxtorf. Synag. Jud. c. xxxii. p. 587—592. Leo Modena's Rites and Customs, P. i. c. 5. s. 1—4. Addison's State of the Jews, c. i. p. 10, 11.

[3] תליח

The threads composing the fringes attached to both the small and large Talleth, are of wool that has been shorn, not pulled or plucked; and spun by the hand of a Jewess for the express purpose of being used in these fringes. Four threads, of which one must be blue if it can be obtained, are passed through an eyelet hole made about the breadth of three fingers from each edge forming the angle:—these threads are to be doubled, to make eight:—seven are to be of equal length, and the eighth must be long enough to twist five times round the rest, for the purpose of tying five tight knots, and afterwards to have an end of the same length as the other seven.[1]

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[1] אדבע כנפית

[2] ציצית

[3] Buxtorf. Synag. Jud. c. ix. p. 160, 161. Leo Modena's Rites and Customs, P. i. c. 5. s. 9. David Levi, p. 184, 185.

The large Talleth, at the appointed seasons, is thrown loosely over all the other garments; sometimes passing across the top of the head and flowing down over the upper part of each arm and over the back, sometimes wrapped round the neck; but more generally drawn together, and passing across the top of the head and down over the forepart of each shoulder, like a scarf.[2]

The obligation to wear such garments they rest on the following injunction of the law:[3] "Speak "unto the children of Israel, and bid them that "they make them fringes in the borders of their "garments throughout their generations, and that "they put upon the fringe of their borders a "ribband" (or, as the rabbies say it should be rendered, *a thread*) "of blue: and it shall be "unto you for a fringe, that ye may look upon it, "and remember all the commandments of the "Lord, and do them." This command the rabbies have represented as equal to all the others. 'The 'precept concerning the fringes,' they say, is so great, 'that he who diligently observes it, is regarded in 'the same light as if he had kept the whole law:' for that the knots of each fringe answering to the books of the law, being *five* in number, and the threads of which it is composed being *eight*, and the letters of the Hebrew word Tsitsith, as numerals, being *six hundred*, the total amount is *six hundred* and *thirteen;* the exact number of all the precepts in the law.[1]

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[1] Buxtorf. Synag. Jud. c. ix. p. 161, 162. Bartoloc. Bib. Rab. tom. i. p. 577—579. Leo Modena's Rites and Customs, s. 7.

[2] Leo Modena, *ibid.* P. i. c. 11. p. 38.

[3] Numb. xv. 38, 39.

The virtue of these fringes in recalling the attention of their wearers to the divine commands, and preserving them from sins which they have been on the point of committing, is said to be very great; and the rabbinical writings contain some marvellous stories, of things alleged to have happened before as well as since the giving of the law, related in confirmation of it. They are also considered as preservatives from the injuries of evil spirits.—To him who altogether neglects this precept, or treats it with contempt, by wearing a quadrangular garment without the fringes, the rabbies apply this passage: "That "it might take hold of the ends of the earth, that "the wicked might be shaken out of it:"[2] that is, according to their exposition,—The blessed God will punish those transgressors who violate the precept of the fringes, and will shake them out of the earth.[1]

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[1] Buxtorf. Synag. Jud. c. ix. p. 163, 164. Bartoloc. Bib. Rab. tom. i. p. 576, 577, 584, 585. David Levi, p. 184.

[2] Job xxxviii. 13.

These quadrangular garments with fringes are not required to be worn by night; nor is the precept which enjoins them considered as obligatory on women, servants, or young children. Such a garment is never to be sold or pledged to a Christian, lest he should wear it, and, taking advantage of the deception it might enable him to practise, should murder any Jew who might believe him to be one of his brethren.[2]

Other appendages of Jewish devotions are the *Tephillin*,[3] or *phylacteries*.[4] Of these there are two sorts, one for the head, and one for the arm. The obligation to wear them is derived from the following passages in the law: "And it shall be "for a token upon thine hand, and for frontlets "between thine eyes: for by strength of hand the "Lord brought us forth out of Egypt." Exodus xiii. 16. "And these words which I command "thee this day shall be in thine heart.—And thou

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[1] Buxtorf. Synag. Jud. c. ix. p. 163—167, 169. Talmud. Cod. Sabbat. c. xvi. f. 118. Jalkut, f. 229. c. 3. apud Buxtorf. *ibid.*

[2] Buxtorf. *ibid.* p. 169, 170. Bartoloc. Bib. Rab. tom. i. p. 583, 584.

[3] This is the Hebrew term תפלין signifying *prayers*, or appendages of prayer; from פלל *to pray*, תפלה *prayer*.

[4] This term is derived from the Greek *φυλακτήρια*, *preservatives*, from *φυλάσσω*, *to preserve*. In the Targum on *Solomon's Song* viii. 3. the tephillin are represented as preservatives from the machinations of evil spirits. *Walton. Polyglott.* tom. iii.

“ shalt bind them for a sign upon thine hand, and
“ they shall be as frontlets between thine eyes.
“ And thou shalt write them upon the posts of thine
“ house, and on thy gates,” Deut. vi. 6—9.

By the generality of Christian interpreters these precepts have been understood in a figurative sense; merely as enjoining on the Israelites a grateful remembrance of the deliverances which they had experienced, and a faithful obedience of the laws and institutions which they had received. The rabbies maintain that they should be literally explained, as requiring schedules with some portions of scripture to be affixed to the door-posts, and certain *signs*, *tokens*, and *frontlets*, to be fastened to the hand or arm, and between the eyes.[1]

The Tephillin for the head are made of a piece of skin, or leather manufactured from the skin, of some clean animal, well soaked and stretched on a block cut for the purpose, sewed together while wet, and left on the block till it is dried and stiffened into the requisite form. When taken off, it forms a leathern box of equal length and breadth, and nearly equal depth; divided by partitions into four compartments; and having impressed, on one side of it, the letter *Shin*, and on the other side a character resembling that letter, only having *four* points or heads, as the letter *shin* has *three*. This box is sewed to a thick skin, broader than the square of the box: of this skin is formed a loop, through which passes a thong, with which the tephillin are fastened to the head.

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[1] Some learned Christians have contended for a literal interpretation of these commands: their arguments may be seen in *Dr. Wotton's Miscellaneous Discourses*, p. 194—204. Respecting the phylacteries the same opinion is maintained by Beza: *Annot. in Matth.* xxiii. 5.

In the four compartments are enclosed four passages of the law, written on parchment, and carefully folded. These parchments are commonly bound with some pure and well-washed hairs of a calf or cow, generally pulled from the tail; and the ends come out beyond the outer skin, to indicate that the schedules within are rightly made. But that skin is sewed and fastened together with very fine and clean strings or cords, made from the sinews of a calf, cow, or bull; or, if none of these are at hand, with soft and thin thongs or ligaments, cut out of a calf skin.

Through the loop of the box passes a long leather strap; which ought to be black on the outside, and on the inside of any colour except red. With this strap the tephillin are bound to the head, so that the little box, including the parchments, rests on the forehead, below the hair, between the eyes, against the pericranium; that the divine precepts may be fixed in the brain, which is supposed to contain the organs of thought and to be the seat of the soul; that there may be more sanctity in prayer; and that the commandments of God may at the same time, be confirmed and better observed. The strap is fastened, on the back part of the head, with a knot tied in such a manner as is said to resemble the letter *Daleth:* the ends of the strap pass over the shoulders, and hang down over each breast.

The Tephillin for the arm, or, as they are frequently denominated, the *Tephillin for the hand,* are made of a piece of skin or leather, similar to that used in the tephillin for the head, and fastened together in the same manner; except that, being without any partitions, it has only one cavity; nor is the letter *Shin* impressed upon it. The same four passages of scripture are written on parchment, and enclosed in a hollow piece of skin like the finger of a glove, which is put into the box and sewed to the thick leather of which it consists.

This little box is placed on the left arm, just above the elbow, and fastened by a leather strap, with a noose, to the naked skin, on the inner part of the arm; so that when the arm is bent, the tephillin may touch the flesh of it, and may also stand near the heart, for the fulfilment of the precept. "Ye "shall lay up these words in your heart:" and that the heart, looking upon them, may be abstracted from all corrupt affections and desires, and drawn out into greater fervency of prayer. The strap is twisted several times about the arm, and then three times round the middle finger; by some, three times round three of the fingers: and on the end of it is made the letter *Jod.*

The letter *Shin* impressed on the right side of the tephillin for the head, the letter *Daleth* formed by the knot on the back of the head, and the letter *Jod* on the end of the strap depending from the hand, compose the word *Shaddai*,[1] or Almighty. This the rabbies consider as an accomplishment of the declaration of Moses, which our common version translates, "And all people of the earth "shall see that thou art called by the name of the "Lord;"[2] but which they render, "And all people "of the earth shall see that the name of the Lord "is called (or read) upon thee, and they shall be "afraid of thee."—The character resembling a *Shin*, with four heads or points, is also affirmed to contain recondite mysteries. I shall not stay to specify them, but shall proceed to mention a few of the minute and multifarious directions which have been given to regulate the fabrication and use of this devotional attire.

The four paragraphs of the Law to be written on the Tephillin, are, Exodus xiii. 1—10. Exodus xiii. 11—16. Deuteronomy vi. 4—9. Deuteronomy xi. 13—21. all inclusive. For the head, they are to be written on four separate pieces of parchment; for the arm, all on one piece, in four distinct columns. They are all to be written with ink made of galls. If a single letter be of a different colour from the rest, or from what is required, the whole is profaned. The letters must be distinct and separate. If one rise above or touch another, the whole is rendered useless. They are to be written with the right hand. It is common to rule only the first line: a person unable to write in strait or even lines may mark with a bodkin or pin; but not with a pencil or plummet of lead, by which the parchment would be discoloured. The parchment is to be manufactured from the skin of some clean animal, which is required to be selected, and to be declared at the time to be selected, for this express purpose. The skin should be dressed by a Jew. If no Jew can be procured to do this, it may be done by a Christian under the superintendence of a Jew. The parchment must be perfect, very smooth, without holes, not porous, lest the ink should pass through, or the letters be visible on the other side. A hole in the middle of the letter *He* or *Mem* is tolerated. The pieces of parchment for the head are to be of three different degrees of thickness: a very substantial one, for the section Deuteronomy vi. 4—9. which is shorter than either of the others; a thinner one, for the section Deuteronomy xi. 13—21. which is longer; and for the other two sections which are longer still, the thinnest that can be obtained. The design of this variety is that all the compartments, which are of equal capacity, may be equally filled. The name *Jehovah* in particular, and all the sections in general, are to be written with great care, that there may be no superfluity or defect; either of which would render the whole useless. Each section is to be written in four lines, and the rabbies have prescribed with what words the respective lines are to begin. Before the schedules are put into the box, they are to be attentively read three times over.

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[1] שדי

[2] Deut. xxviii. 10.

The Tephillin for the *arm* are put on first, and afterwards the Tephillin for the *head:* to reverse this order would be inconsistent with the comparative sanctity which they are supposed respectively to possess. The straps, when broken, are not to be tied or sewed together; but new ones are to be procured. To fasten either of the tephillin in any other than the prescribed place, is deemed heretical. A man who has lost his right hand, or is left-handed, is allowed to place the tephillin on his right arm. The putting on of the tephillin is always to be preceded by a grace; and a person who has put them on is not permitted to speak to any one, or to return a salutation even of a rabbi, unless he previously take off the tephillin from the head. The tephillin for the head is taken off first, and then the tephillin for the arm: both are to be put into a bag, and that bag is to be included in another, that the tephillin may be preserved with the greater reverence. The bag in which the tephillin are kept, it is unlawful to apply to any common use. The tephillin are not to be suspended by either of the straps, or by the loop; but the bag in which they are kept may be hung up. The season for putting on the tephillin is not the night but the day, and particularly the time of prayers and the reading of the Shema.[1]

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[1] This will be explained in Chapter xix.

They are not to be worn on the sabbath or festival days, because it is said: "And it shall be for a sign:" Exod. xiii. 9. whereas the sabbaths and festivals are signs of themselves, so that no other signs are wanted. It is to be considered as day, when one person can distinguish another at the distance of four arms' length. A person who puts them on by day, if overtaken by the night, may either take them off, or wear them all night: the prohibition is only against putting them on by night. A youth is bound to observe this precept when thirteen years and one day old. Persons labouring under diarrhœa, or tenesmus, are exempted from this obligation. Those who put on the tephillin are required to be perfectly clean, and very careful of purity. They are not to sleep with the tephillin, unless they be overtaken with sudden slumber; and then they may take a little rest, sitting on a stool or chair, and reclining the head. It is allowable to sleep or eat, with the tephillin folded in the hand: but a person who has them on and is about to sit down to dinner, is required to lay them on a table, and after his hands have been washed and grace has been said, he may put them on again. On certain occasions not very decent to be specified, they are also to be taken off and wrapped in a cloth. In a bath, if the persons present are dressed, the tephillin may be worn; but they must neither be put on nor worn in the presence of persons undressed; in the presence of persons partly dressed, they must not be put on, but if previously put on, are not required to be taken off. No person is to put them on, till he has put on all his ordinary clothes. They are never to be worn in the cemeteries of the dead. No burden must be carried upon a head adorned with the tephillin; but a hat or cap may be worn at the same time. They must not be kept on in a bed-room, but are to be deposited in the double bag, and may be placed in a chest, or under the pillow. It is deemed unbecoming for any one to take off the tephillin in the presence of his rabbi. Women and servants are exempted from wearing the tephillin; because their time not being at their own disposal, they may be suddenly required to do things not lawful to be done while those ornaments are worn.

The high estimation in which these tephillin are held among the rabbies may be inferred from their representations of them as actually worn by God himself;[1] and from their maxim, '*that the single* '*precept of the tephillin is equivalent to all the com-* '*mandments*, because it is said: "And it shall be 'for a sign unto thee upon thine hand, and for a 'memorial between thine eyes; *that the Lord's law* '*may be in thy mouth.*" Exod. xiii. 9.'

Leo Modena says: 'The men ought continually 'to wear their frontlets, or tephillin for the head; 'which is commanded in Deuteronomy vi. 6—8. 'xi. 18, 19.—Notwithstanding at present, partly 'to avoid the scoffs of the nations among whom

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[1] See page 144.

'they live, and also because they account these '*holy things*, and such as ought to be used with 'great discretion, and not upon every trivial occa'sion, they put them on only in the time of prayer.' How they have acquired a power of dispensing with what they affirm to be a divine command, and limiting to the time of prayer what was enjoined for continual observance, he has not stated. The general practice, however, appears to have carried the limitation still further, and restricted the use of these implements of devotion to the season of morning prayer. 'The frontlets,' says Leo, 'they put on 'commonly in the morning: there are some more 'devout than the rest, that put them on at the 'afternoon prayers too; but they are but few.[1]

The use of Mezuzoth, or schedules for door-posts, is founded on a literal interpretation of the same sections of the law which are considered as enjoining the Tephillin.[2]

A Mezuza is a piece of parchment, on which are written two portions of scripture: Deuteronomy vi. 4—9. xi. 13—20. The parchment is rolled up with the ends of the lines inward, the Hebrew word Shaddai is inscribed on the outside, and the roll is put into a cane, or a cylindrical tube of lead, in which a hole is cut that the word *Shaddai* may appear. This tube is fastened to the door-post by a nail at each end. The fixing of it is preceded by the following grace: ‘ Blessed art thou, O Lord ‘ our God, King of the universe ! who hast sanctified ‘ us with thy precepts, and commanded us to fix the ‘ Mezuza.’

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[1] Leo Modena's Rites and Customs, P. i. c. 5. s. 10. c. 11. s. 4. Buxtorf. Synag. Jud. c. ix. p. 170—185. Bartoloc. Bib. Rab. tom. i. p. 556—566. Wagenseil. Sota, p. 397—416. Hoornbeck contra Jud. L. vii. c. 3. p. 493—497. Suicer. Thesaur. tom. ii. col. 1465, 1466. Addison's State of the Jews, p. 100—104. David Levi, p. 185—191.

[2] Deut. vi. 6—9. xi. 18—20.

In giving directions concerning the skins to be chosen for this purpose, the ink to be used, the form of the writing, the manner of inserting the parchment in the case, the houses and rooms to the doors of which Mezuzoth are to be affixed, the rabbies have displayed the same care and particularity, as respecting the fabrication and use of the Tephillin.

The injunction of the law being in the plural number, “ upon the posts of thine house, and on “ thy gates,” it is concluded that Mezuzoth should be fixed on all the doors of dwelling houses, whether parlours, bed-rooms, kitchens or cellars, on the doors of barns or storehouses, and on the gates of cities and towns. The Mezuza is generally placed on the right hand of the entrance, and those who are deemed the most devout Israelites, often touch and kiss it as they pass. The synagogue being a house of prayer and not of residence, requires no Mezuza: nor is any to be introduced into a privy or bath.

The virtues of these appendages of devotions and dwelling houses, which have been the subjects of this chapter, are described in the Talmud as transcendently great. ‘Whoever has the Tephillin bound to ‘his head and arm, and the Tsitsith thrown over ‘his garments, and the Mezuza fixed on his door- ‘post, is protected from sin: for these are excellent ‘memorials, and the angels rescue him from sin; ‘as it is written: “The angel of the Lord encamp- ‘eth round about them that fear him, and delivereth ‘them.” Psalm xxxiv. 7.’[1]

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[1] Talmud. Cod. Sabbat. c. xi. apud Hoornbeck contra Jud. L. vii. c. 3. p. 495. Buxtorf. Synag. Jud. c. xxxi. p. 582—487. Leo Modena's Rites and Customs, P. i. c. 3. s. 2. David Levi, p. 213.

CHAPTER XVIII.

Number required for a Congregation.—Synagogues:—hired, or built.—General Description of them.—Copies of the Law used in them.—Separate Part for Women.—Officers.—Privilege of performing certain Functions sold by Auction.—Rabbies.—Chief Rabbi.—Want of Reverence in Jewish Worship.

To constitute a congregation for the performance of public worship, requires, according to the decisions of the rabbies, at least ten men who have passed the thirteenth year of their age. In all places in which this or a larger number of Jews can be statedly assembled, they procure a synagogue. For a small congregation they content themselves with a hired room, but where they are numerous they often erect a large and respectable building for the purpose.

They prefer the highest ground that can be obtained in a convenient situation, and suffer no Jew to build a dwelling house in the neighbourhood, of superior, or even of equal height. The accommodations are not always equally handsome or plain; but every synagogue is furnished with a suitable number of long forms or benches, generally with backs. Closets and presses are also provided for keeping books and cloaks. Lamps and chandeliers are affixed and suspended in different parts, to give light to the whole. Near the door or doors are placed little boxes, to receive voluntary contributions for the poor.

Wherever the Jews live, they turn their faces, in prayer towards the land of Canaan. The door, or if there be more than one, the principal door of a synagogue is therefore placed at or near the opposite point of the compass. In this and the neighbouring countries, all structures erected for that purpose are built as nearly east and west as the situation will admit.

At the end opposite to the entrance is a closet or chest, which they call the *ark*, in allusion to the ark of the covenant in the ancient temple; and in which they deposit the book of the law, used in reading the lessons in the public service. Every copy of the Pentateuch for the use of a synagogue is required to be in manuscript. The rabbies have furnished their disciples with numerous rules of transcription, which are required to be most accurately observed, and a failure in any of which frustrates all the labour. It is to be written with ink made of certain prescribed ingredients, in the square character,[1] without points. It is not to be in the form of modern books, but in a volume or roll, according to the custom of ancient times. The roll consists of long pieces of parchment, sewed together with thongs cut out of the skin of some clean animal; and is rolled up from both ends, on two wooden staves. For its preservation it is cased with linen or silk; another silk covering is added as an ornament. The ends of the staves are more or less ornamented, according to the ability of the owner: some are covered with silver in the shape of pomegranates; some have at the top a coronet of silver, to which little bells are appended. To make such a transcript of the law and present it to a synagogue, is deemed a very meritorious service; and the number of them varies, in different congregations, according to the number, wealth, generosity, and reputed sanctity of their members.

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[1] That is, the present Hebrew character, which some learned men believe to be the same that was used by the Israelites from the earliest times. Others of equal reputation, on the contrary, are of opinion, that the character employed by Moses, and continued till the captivity, was what is now called the Samaritan; and that the Chaldee character, having become familiar to the people during their residence in Babylon, was adopted by Ezra on their return to Jerusalem, and has in consequence been retained ever since. *Walton. Proleg.* iii. s. 29—33.

Near the middle is a desk or altar, formed by a raised platform surrounded by a wooden rail, and generally large enough to receive several persons, either standing or sitting. From this place, the law is regularly read, and lectures or sermons are sometimes delivered. No benches or seats are admitted between the altar and the ark.

The women are not allowed to mix with the men, but a separate part is allotted to them on the same floor; or, where there is a gallery, it is exclusively appropriated to their use; but, whatever be their

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Prideaux's Connection, P. i. B. 5. *Gill's Dissertation on the Antiquity of the Hebrew Language, Letters, &c. Owen. Theologoum.* Lib. iv. Digress. 2.

station, they are screened from the observation of the men by a wooden lattice.

Every synagogue has a *Chassan*, or reader and chanter; one or more clerks for the management of pecuniary and other matters; and one or more persons whose duty it is to keep the place clean and in good order, to trim the lamps, light the candles, open and shut the doors, keep the keys, and attend at all times of prayer. These persons receive salaries out of the public stock of the synagogue to which they belong. There are also wardens appointed, who form a kind of committee of elders, to superintend and direct the financial, eleemosynary, and other general business of the congregation.

Folding and unfolding the Law, bearing it in procession through the synagogue, elevating it on the altar to be seen by all the people present, reading certain lessons on particular days, and other public services, are performed by various Israelites at different times. But each of these functions is ~~are~~ accounted a high honour, and whenever it occurs, the privilege of discharging it is put up to public auction, and assigned to the best bidder. One of the clerks of the synagogue acts the part of auctioneer, and the monies arising from these sales are paid into the general stock.[1]

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[1] In congregations where any of the members are wealthy, *five, ten, fifteen, twenty pounds*, are common prices on these occasions. I have been informed, that, a few years ago, the privilege of reading the book of Jonah on the day of Atonement, in the principal German Synagogue in London, was once purchased for *two hundred pounds*.

Individuals who are well versed in the Talmud easily obtain the title of *rabbi;* which is little more than an honorary distinction among their brethren. The rabbies are professedly religious teachers, and are believed by their ignorant brethren to have great power over spirits.[1] In every country, or large district, the Jews have an officer denominated, in some places, a *chief* or *presiding rabbi*, and in others, a *chacam.* He bears a spiritual authority, and, as far as is compatible with the laws of the country, exercises also a civil jurisdiction. The principal engine to enforce compliance with his decisions is the terror inspired by the ecclesiastical censures, excommunications, and anathemas which he has power to denounce, and the direful effects of which are supposed to extend beyond the present life. He takes cognizance of all cases of adultery, incest, violation of the sabbath, or of any of the fasts or festivals, and apostacy; of marriages, divorces, and commercial contracts: he hears and determines appeals against decisions of inferior rabbies within his district; decides all difficult questions of the law, and preaches three or four sermons in a year.[2] To some of these cases fees are attached, and the office is accompanied with a respectable salary. In this country there are two of these officers; the *Chief Rabbi of the German and Polish Jews*, and the *Chacam of the Spanish and Portuguese Jews.*

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[1] A curious anecdote, illustrative of this strange notion, may be found in the Quarterly Review, July 1828. ‘It is not long since (we state ‘the fact on the best authority) that a Polish Jew hired his rabbi to send ‘the angel of death to destroy a Polish nobleman, as his only means ‘of escaping the detection of a heinous fraud. Soon after this the ‘countess died, but the husband lived. The Jew went to upbraid his ‘rabbi, who replied, that he sent the angel on his errand, who, not ‘finding the count at home, did his best by slaying the lady: and this ‘satisfied the complainant.’ *Quarterly Review*, No. 75. p. 124.

[2] The learned reader who is desirous of seeing specimens of rabbinical

The rabbies have delivered many particular directions which are deemed necessary to be followed, in attending the synagogue, by all who have a due reverence for what they call their *little sanctuary.*[1]

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preaching and exposition, in the seventeenth century, is referred to *Wagenseil. Tela Ignea Satanæ*, p. 245—263, where he may find enough to satiate his curiosity. The confidence in the polemical talents of these rabbies is, in some cases, however, not very great. The Spanish and Portuguese Jews appear to have such a dread of theological controversy, that it is positively interdicted, even to the rabbies themselves, without the express permission of the synagogue. The present rabbi assigned the following among other reasons for declining to read some publications in favour of Christianity, about seven years ago. 'I beg leave to 'state, that the bye laws of the Spanish and Portuguese Jewish nation 'contain an injunction to all the members of their congregation, not 'to engage in any matter of religious disquisition or controversy, without 'the express leave of the elders being first obtained: consequently, I 'might feel mortified in investigating your productions, deprived of the 'power of wielding a weapon of defence.' See in *Third Report of the London Society, Appendix*, No. ix. a letter to Joseph Fox, Esq. dated June 19, 1809, and signed R. De M. Meldola, *Chief Minister of the Synagogue of Spanish and Portuguese Jews in the City of London.* This gentleman is generally styled *Dr. R. Meldola*: see page 74.

It does not appear whether the author of the letters published in the Jewish Repository, vol. ii. and referred to in several parts of this work, had obtained a previous licence from his superiors to take up his pen 'to defend *their* faith;' whether it was in consequence of admonition from the elders that he declared himself determined to avoid all dispute respecting the Trinity, (see p. 92) or whether his zeal outran his duty, and made him forget the *injunction* of the *bye laws*, of which Dr. Meldola thought it prudent to take advantage, as a convenient excuse for declining all inquiry.

[1] In allusion to Ezek. xi. 16. There, however, God himself says,

But however exact or scrupulous may be their observance of some insignificant punctilios, an extreme want of reverence has long been the chief characteristic of what is called their public worship. A century and half ago, one who had often witnessed the services in the synagogues of Germany, has recorded that they were seldom conducted with any order or common decency, but generally betrayed the most detestable confusion. The Italian and Portuguese Jews he has represented as maintaining greater decorum.[1] The same remarks are applicable in the present day. In the Portuguese Synagogue there is, sometimes at least, an appearance of sober attention to the service in which they are professedly engaged. The deplorable scene exhibited in the German Synagogues cannot be more correctly described than in the following language of a recent publication.[2]—'The fathers and princes of Israel, on their return 'from their captivity in Babylon " wept with a loud 'voice," when they compared the dwindled beauty 'of the second temple, with the glory and splendour 'of the first, which they had once seen in all its 'magnificence. What then would have been the 'grief and dismay of these holy men, had they lived 'to enter a modern synagogue! where, instead of

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" I will be a little sanctuary." It is easy to conceive how God may sustain this character to his true worshippers in many or all parts of the world at once: but how numerous synagogues in various countries can be *a little sanctuary*, will be rather difficult even for rabbinical logic to explain.

[1] Wagenseil. Sota, p. 616.

[2] Obligations of Christians, &c. Fourth Edit. p. 8, 9.

'the beauty of holiness, a magnificent service, and 'a temple filled with the immediate presence of Jehovah, they should see a rabble transacting business, 'making engagements, and walking to and fro in the 'midst of public prayers; children at their sports; 'every countenance, with very few exceptions, indicating the utmost irreverence and unconcern; and 'their chief rabbi sitting by, and seeming to care for 'none of these things: indeed, to speak without 'any intentional exaggeration, the modern synagogue 'exhibits an appearance of *very little more devotion* 'than the Stock Exchange, or the public streets 'of the metropolis at noon day.'[1]

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[1] Buxtorf. Synag. Jud. c. x. p. 185—190. c. xlvi. p. 666—674. Leo Modena's Rites and Customs, P. i. c. 10. P. ii. c. 3. Addison's State of the Jews, p. 88—92.

CHAPTER XIX.

Forms of Prayer:—All in Hebrew.—Daily Prayers.—Recital of the Shema.—Daily Services in Synagogue.—Services on Mondays and Thursdays.—Celebration of the Sabbath.

It would cause disgust rather than gratification, to introduce the reader into the Jewish bed-rooms and other places of retirement, and to detail the rules by which the rabbies have enjoined all their disciples to regulate the minutest circumstances of dressing and undressing, washing and wiping the face and hands, and other necessary actions of common and daily life. If some of their directions are allowed to be judicious, others may be pronounced frivolous, and not a few must be condemned as execrable.[1]

Numerous forms of prayer are prescribed for the worship of the synagogue, and for domestic and private use. They are all appointed to be said in Hebrew, which is far from being generally understood by modern Jews; and multitudes jabber the words, who annex no ideas to the sounds they have been taught to utter, yet are deluded with a persuasion that their unmeaning jargon is an acceptable service to Jehovah. Of late years, attempts have been made to remedy this evil, in some small degree, by printing the prayers in Hebrew on one page, and a translation on the opposite page. Would it not be more consistent with common sense for the prayers themselves to be said, and all the services performed, in a language familiar to the people?

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[1] Take one specimen of the *frivolous*. 'A Jew ought to put on the 'right shoe first, and then the left: but the left shoe is to be tied first, 'and the right afterwards. If the shoes have no latchets or strings, the 'left shoe must be put on first. In undressing, the left shoe, whether 'with or without latchets or strings, is in all cases to be taken off first.' *Buxtorf. Synag. Jud.* c. viii. p. 152. One of their eminent rabbies says; 'Some of them observe, in their dressing in the morning, to put on the 'right stocking and right shoe first, without tying it; then afterward to 'put on the left, and so to return to the right; that they may begin and 'end with the right side.' *Leo Modena's Rites and Customs,* P. i. c. 5. s. 11.

Most of the Prayers are affirmed by the rabbies to be of high antiquity, but those which they esteem the most solemn and important, are called *Shemoneh Esreh*,[1] or the *eighteen* prayers. They tell us that these were composed and instituted by Ezra and the men of the great synagogue, and that a little before the destruction of the second temple, Rabbi Gamaliel, or according to others, Rabbi Samuel, one of his scholars, added another prayer against heretics and apostates; appellations which they liberally employ to designate Christians, not only of Jewish, but also of Gentile race. This additional prayer is now inserted as the twelfth, and the number is nineteen; but they still retain the name of *Shemoneh Esreh*. As some readers may be curious to see them, they are inserted in a note below.[1] These nineteen prayers are required to be said by all Israelites that are of age, without any exception, either in public at the synagogue, or at their own houses, or wherever they

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[1] שמונה עשרה *Eighteen.*

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[1] The following version of the *Shemoneh Esreh* is from the *Spanish and Portuguese Jews' Prayer Book*, p. 34—41. and the *German and Polish Jews' Prayer Book*, p. 34—41. in which I have only taken the liberty to alter a few grammatical inaccuracies. The two Prayer Books exhibit several verbal variations of no importance: the principal difference is in the *twelfth* prayer, which I have transcribed from both.

1. 'Blessed art thou, O Lord our God, and the God of our fathers; 'the God of Abraham, the God of Isaac, and the God of Jacob; the 'great God, mighty and tremendous, the most high God, who bestowest 'gracious favours: possessor of all things; who rememberest the piety 'of the patriarchs, and wilt in love send a redeemer to their children 'for thy name's sake. O King, our supporter, saviour, and shield. 'Blessed art thou, O Lord, the shield of Abraham.

2. 'Thou, O Lord, art mighty for ever: it is thou who revivest the 'dead, and art mighty to save; causing the dew to descend, the wind 'to blow, and the rain to descend; who sustainest the living with 'beneficence, and with thy great mercy quickenest the dead, helpest 'up the fallen, and healest the sick: thou loosest those who are bound, 'and wilt accomplish thy faith unto those who sleep in the dust. Who 'is like unto thee, O Lord of mighty acts? or who can be compared 'unto thee, O King, who killest and restorest to life, and causest 'salvation to spring forth? Thou art also faithful to revive the dead. 'Blessed art thou, O Lord, who revivest the dead.

3. 'Thou art holy, and holy is thy name, and the saints praise thee 'daily. Selah. Blessed art thou, O Lord, the Holy God.

4. 'Thou graciously endowest mankind with knowledge, and teachest 'prudence unto mortal man: be graciously pleased, therefore, to grant 'us knowledge, wisdom, and understanding. Blessed art thou, O Lord, 'who graciously bestowest knowledge.

5. 'O our Father, we beseech thee, cause us to return to the observance 'of thy law, and draw us near, O our King, unto thy service, and cause 'us to return to thy presence by a perfect repentance. Blessed art thou, 'O Lord, who delightest in penitence.

6. 'Forgive us, we beseech thee, O our Father, for we have sinned; 'pardon us, O our King, for we have transgressed: for thou, O God, 'art good and ready to forgive. Blessed art thou, O most gracious 'Lord, who dost abundantly pardon.

7. 'O look upon our afflictions, we beseech thee, and plead our cause:

'hasten also to redeem us with a perfect redemption for the sake of thy 'name; for thou, O God, art a mighty Redeemer. Blessed art thou, O 'Lord, the Redeemer of Israel.

8. 'Heal us, O Lord, and we shall be healed: save us, and we shall 'be saved; for thou art our praise. Restore our health, and grant a 'perfect cure unto all our diseases, pains, and wounds; for thou, O 'God, art a merciful and faithful physician. Blessed art thou, O Lord, 'who healest the diseases of thy people Israel.

9. 'O Lord our God, bless all we put our hands to; and bless this 'year for us, as also every species of its fruits for our benefit; and 'bestow (*in winter say*—dew and rain for) a blessing upon the face 'of the earth. O satisfy us with thy goodness, and bless this year 'as other good years. Blessed art thou, O Lord, who blessest the years.

10. 'O sound the great trumpet as a signal for our freedom, and 'lift up thine ensign to collect our captives, so that we may all be 'speedily gathered together from the four corners of the earth unto our 'land. Blessed art thou, O Lord, who gatherest together the outcasts 'of thy people Israel.

11. 'O restore our judges as aforetime, and our counsellors as at the 'beginning; remove from us sorrow and sighing; and, O Lord, reign 'thou alone over us in mercy, righteousness, and justice. Blessed art 'thou, O Lord the King, who lovest righteousness and justice.

12. (*In the Spanish and Portuguese Jews' Prayer Book.*) 'Let 'slanderers have no hope, and all presumptuous apostates perish as in 'a moment; and may thine enemies and those who hate thee be suddenly cut off, and all those who act wickedly be suddenly broken, 'consumed, and rooted out; and humble thou them speedily in our 'days. Blessed art thou, O Lord, who destroyest the enemies and 'humblest the proud.

12. (*In the German and Polish Jews' Prayer Book.*) 'O let the 'slanderers have no hope, all the wicked be annihilated speedily, and 'all the tyrants be cut off quickly: humble thou them quickly in our 'days. Blessed art thou, O Lord, who destroyest enemies and humblest 'tyrants.

13. 'Upon the just, the pious, and the residue of thy people, the 'remnant of their scribes, the proselytes of justice, and upon us, let 'thy mercy be moved, we beseech thee, O Lord our God; and bestow a 'good reward upon all those who faithfully put their trust in thy name,

happen to be, three times every day. In this they consider themselves as conforming to the declaration

'and grant that our portion may be with them, and that we may never 'be put to shame; for we trust in thee. Blessed art thou, O Lord, who 'art the support and confidence of the just.

14. 'O dwell in the midst of thy city of Jerusalem, as thou hast 'promised, and speedily establish the throne of David therein. O build 'it speedily in our days, a structure of everlasting frame. Blessed art 'thou, O Lord, who buildest Jerusalem.

15. 'O cause the offspring of thy servant David speedily to flourish, 'and let his horn be exalted in thy salvation; for we daily hope for thy 'salvation. Blessed art thou, O Lord, who causest the horn of salvation 'to bud.

16. 'Hear our voice, O Lord our God, most merciful Father; have 'compassion and mercy upon us, and accept our prayers with mercy 'and favour; for thou art God who hearkenest to prayers and supplications. Dismiss us not empty from thy presence, O our King; for 'thou hearest the prayer of thy people Israel in mercy. Blessed art 'thou, O Lord, who hearkenest to prayer.

17. 'O Lord our God, let thy people Israel be acceptable to thee, 'and do thou have regard unto their prayers. Restore the service to 'the oracle of thine house; *(the inner part of the temple, or holy of holies)* 'so that the burnt offerings of Israel and their prayers may be speedily 'accepted by thee with love and favour, and the worship of thy people 'Israel be ever pleasing unto thee. Blessed art thou, O Lord, who 'restorest thy divine presence unto Zion.

18. 'We gratefully acknowledge that thou art the Lord our God, 'and the God of our fathers, for evermore. Thou art our rock, the 'rock of our life, and shield of our salvation. To all generations will 'we render thanks unto thee, and declare thy praise, for our life which 'is delivered into thine hand, and for our souls which are ever deposited 'with thee, and for thy miracles which we daily experience, and for 'thy wonders and thy kindness which are at all times exercised towards 'us, at morn, noon, and even. Thou art good, for thy compassions 'never fail; thou alone art merciful, for thy kindness never ceases; we 'for evermore put our trust in thee. And for all these mercies may thy 'name, O our King, be continually praised and highly exalted for ever 'and ever; and all the living shall give thanks unto thee. Selah. And 'may they ever in truth praise and adore thy name, O Omnipotent, 'our salvation and our help. Blessed art thou, O Lord; for

of David, “Evening and morning and at noon will “I pray;”[1] and imitating the custom of Daniel, who “kneeled upon his knees three times a day, and “prayed, and gave thanks before his God.”[2]

Another essential part of the daily service, and scarcely deemed inferior to these nineteen prayers in solemnity and importance, is the reading of three portions of scripture. The first of these portions beginning with the word *Shema*,[3] this term is applied to all the portions taken together, and the recital of them is called *Kiriath Shema*, the *Reading of the Shema*.[4] To recite these passages[5] twice every day

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‘goodness is thy name, and unto thee it is proper continually to ‘give thanks.

19. ‘O grant peace, happiness, and blessing, grace, favour, and ‘mercy, unto us and all thy people Israel. Bless us, even all of us ‘together, O our Father, with the light of thy countenance; for by ‘the light of thy countenance, O Lord our God, hast thou given us the ‘law of life and love, benevolence and righteousness, mercy, blessing ‘and peace; and may it please thee to bless thy people Israel at all ‘times with thy peace. Blessed art thou, O Lord, who blessest thy ‘people Israel with peace. Amen.’

The *twelfth* prayer seems to have received some alterations from its original form. Vid. *Buxtorf. Synag. Jud.* c. x. p. 209—213. The following is the version of it given by Dr. Prideaux, Connect. P. i. B. 6.

12. ‘Let there be no hope to them who apostatize from the true ‘religion; and let heretics, how many soever they be, all perish as in a ‘moment; and let the kingdom of pride be speedily rooted out and ‘broken in our days. Blessed art thou, O Lord our God, who destroyest ‘the wicked and bringest down the proud.’

[1] Psalm lv. 17.

[2] Daniel vi. 10.

[3] שמע *Hear thou.*

[4] קריאת שמע

[5] “Hear, O Israel: the Lord our God is one Lord. And thou “shalt love the Lord thy God with all thine heart, and with all thy soul, “and with all thy might. And these words which I command thee this “day, shall be in thine heart. And thou shalt teach them diligently “unto thy children, and shalt talk of them when thou sittest in thine

they maintain to be expressly enjoined in the words of the law—“ Thou shalt talk of them—when thou

“ house, and when thou walkest by the way, and when thou liest down, “ and when thou risest up. And thou shalt bind them for a sign upon “ thine hand, and they shall be as frontlets between thine eyes. And “ thou shalt write them upon the posts of thy house, and on thy gates.” “ Deut vi. 4—9.

“ And it shall come to pass, if you shall hearken diligently unto my “ commandments which I command you this day, to love the Lord “ your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in his due season, the “ first rain and the latter rain, that thou mayest gather in thy corn, and “ thy wine, and thine oil. And I will send grass in thy fields for thy “ cattle, that thou mayest eat and be full. Take heed to yourselves, “ that your heart be not deceived, and ye turn aside, and serve other “ gods, and worship them; and then the Lord’s wrath be kindled “ against you, and he shut up the heaven, that there be no rain, and “ that the land yield not her fruit; and lest ye perish quickly from “ off the good land which the Lord giveth you. Therefore shall ye “ lay up these my words in your heart and in your soul, and bind “ them for a sign upon your hand, that they may be as frontlets “ between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou “ walkest by the way, when thou liest down, and when thou risest “ up. And thou shalt write them upon the door posts of thine house, “ and upon thy gates: that your days may be multiplied, and the “ days of your children, in the land which the Lord sware unto “ your fathers to give them, as the days of heaven upon the earth.” Deut. xi. 13—21.

“ And the Lord spake unto Moses, saying, Speak unto the children “ of Israel, and bid them that they make them fringes in the borders “ of their garments, throughout their generations, and that they put “ upon the fringe of the borders a ribband of blue: and it shall be “ unto you for a fringe, that you may look upon it, and remember all “ the commandments of the Lord, and do them; and that ye seek not “ after your own heart, and your own eyes, after which ye use to go a “ whoring: that ye may remember, and do all my commandments, “ and be holy unto your God. I am the Lord your God, which “ brought you out of the land of Egypt, to be your God: I am the “ Lord your God.” Numb. xv. 37—41.

"liest down, and when thou risest up;"[1]—which they understand to signify the usual season of *lying down*, that is, at night, and the usual season of *rising up*, that is, in the morning. Women and servants, and little children, or those under twelve years of age, the Mishna says, are exempted from this obligation.[2]

Beside these prayers and portions of scripture, there are several other prayers and recitals, some preceding them, some interspersed among them, and others following them. The quotations already given in this work will have enabled the reader to form a general idea of these formularies, and render *many* more extracts unnecessary. The Daily Morning Service for the synagogue, including some variations for the different days of the week, but not extending to the additions for the sabbath, occupies sixty octavo pages.[3]

These are not *all* enjoined to be read in private devotions, but the *shema* and the *nineteen* prayers are never to be omitted at the stated seasons. There are also numerous short prayers and benedictions which every man is expected to repeat daily. The rabbies have appointed particular ascriptions of praise to the Divine Being, not only in their stated services and for every benefit received, but also upon every event that occurs and every action that is performed;

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[1] Christian writers in general have considered these injunctions as figurative, and the daily recital of the above passages as a superstitious innovation of later times. One of the most strenuous advocates for the literal sense is Dr. Wotton. *Miscellaneous Discourses*, p. 171—193.

[2] Buxtorf. Synag. Jud. c. x. p. 205—213. Prid. Connect. P. i. B. 6. David Levi, p. 178—181. Ger. and Polish Jews' Prayer Book, p. 31, 32.

[3] See both Jewish Prayer Books, Spanish and Port. Ger. and Polish.

for every thing tasted, smelt, or seen. The members of the synagogue are required to repeat at least a hundred benedictions every day.[1]

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[1] Buxtorf. Synag. Jud. c. x. p. 196. 227, 228. Leo Modena's Rites and Customs, P. i. c. 9. s. 1. 3. David Levi, p. 200. As specimens of these benedictions I transcribe the following.

'Blessed art thou, O Lord our God, King of the universe! who 'givest to the cock knowledge to distinguish between day and 'night.

'Blessed art thou, O Lord our God, King of the universe! who 'openest the eyes of the blind.

'Blessed art thou, O Lord our God, King of the universe! who 'settest at liberty those who are bound.

'Blessed art thou, O Lord our God, King of the universe! who 'raisest those who are bowed down.

'Blessed art thou, O Lord our God, King of the universe! who 'clothest the naked.

'Blessed art thou, O Lord our God, King of the universe! who 'expandest the earth above the waters.

'Blessed art thou, O Lord our God, King of the universe! who 'ordainest the steps of man.

'Blessed art thou, O Lord our God, King of the universe! who 'providest for all my wants.

'Blessed art thou, O Lord our God, King of the universe! who 'girdest Israel with might.

'Blessed art thou, O Lord our God, King of the universe! who 'crownest Israel with glory.

'Blessed art thou, O Lord our God, King of the universe! who 'hast not made me a heathen.

'Blessed art thou, O Lord our God, King of the universe! who hast not made me a slave.

For a man. 'Blessed art thou, O Lord our God, King of the 'universe! who hast not made me a woman.

For a woman. 'Blessed art thou, O Lord our God, King of the 'universe! who hast made me according to thy will.

'Blessed art thou, O Lord our God, King of the universe! who 'removest sleep from mine eyes and slumber from mine eye-lids.

'Blessed art thou, O Lord our God, King of the universe! who 'hast sanctified us with thy commandments, and commanded us to 'wash our hands.

Wherever there is a Jewish congregation and ten men can be constantly assembled, three services are

Before putting on the Talleth. 'Blessed art thou, O Lord our God, 'King of the universe! who hast sanctified us with thy precepts and 'commanded us to be enveloped with Tsitsith.

On covering the head with the Talleth. 'How excellent is thy loving 'kindness, O God! therefore the children of men put their trust under 'the shadow of thy wings.

On putting the Tephillin on the arm. 'Blessed art thou, O Lord, our 'God, King of the universe! who hast sanctified us with thy com-'mandments, and didst command us to wear tephillin.

On putting the Tephillin on the head. 'Blessed art thou, O Lord, 'our God, King of the universe! who hast sanctified us with thy 'commandments, and didst command us respecting the precept 'of tephillin.

While the strap is winding round the middle finger. 'And I will 'betroth thee unto me for ever: yea, I will betroth thee unto me in 'righteousness, and in judgment, and in loving kindness, and in 'mercy. I will even betroth thee unto me in faithfulness, and thou 'shalt know the Lord.

Before drinking wine. 'Blessed art thou, O Lord, our God, King 'of the universe! who hast created the fruit of the vine.

Before eating fruit which grows on a tree. 'Blessed art thou, 'O Lord our God, King of the universe! who hast created the fruit 'of the tree.

Before eating fruit which grows on the ground. 'Blessed art thou, O Lord 'our God, King of the universe! who hast created the fruit of the ground.

On seeing a rainbow. 'Blessed art thou, O Lord our God, King of the 'universe! who rememberest the covenant, art faithful to thy covenant, 'and firm in thy promise.

On seeing lightning. 'Blessed art thou, O Lord our God, King of the 'universe! who madest the work of creation.

On hearing thunder. 'Blessed art thou, O Lord our God, King of the 'universe! whose power and might filleth the world.

On hearing bad tidings. 'Blessed art thou, O Lord our God, King 'of the universe! the true Judge.'

Spanish and Portuguese Jews' Prayer Book, p. 4, 5. *German and Polish Jews' Prayer Book,* p. 5, 6. 4. 13, 14. 156, 157. *Hebrew and English Prayer Book,* London, 1770. p. 8, 9. 6. 201, 202. *David Levi,* p. 209. 212. *Buxtorf. Synag. Jud.* c. x. p. 196—200. c. xi. p. 254—259.

publicly performed every day in the synagogue. The morning service begins at seven o'clock in the summer and eight in the winter: the evening service at different times, from half after three in the depth of winter to seven in the height of summer. The proper time for nocturnal prayers is said to be about nine o'clock; but to avoid the inconvenience of assembling again in the synagogue at that hour, the rabbies have allowed those prayers to be said immediately after the evening prayers, with a short pause between the two services. The length of both services together is little more than a fifth of that appointed for the morning. The two former services are regarded as corresponding to the morning and evening sacrifices in the ancient temple, and the nocturnal prayers to the burning of the sacrifices upon the altar all night. In the morning and afternoon service they read certain passages of the law containing particular injunctions and descriptions of the daily sacrifices ; and these recitals, as we have already seen,[1] they persuade themselves are acceptable substitutes for the ancient oblations.[2]

A son who survives his father is enjoined by the rabbies to attend the nocturnal service in the synagogue every day for a year after, and there to repeat the *Kodesh*,[3] which he is assured will deliver his father from hell. Sometimes the interval between the evening and nocturnal prayers has been much extended, and sometimes the nocturnal service has been altogether superseded, by a quarrel between two individuals. The party thinking himself injured and unable to obtain redress, goes up to the desk, closes the book which lies before the Chassan, lays his hand upon it, and says, I shut it up :—thereby interdicting the prayers till his adversary be reconciled to him. In cases of difficulty or obstinacy, the nocturnal service has sometimes been suspended by this curious custom for several days successively.[1]

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[1] See pages 121—124.

[2] Spanish and Portuguese Jews' Prayer Book, p. 63—75. Buxtorf. Synag. Jud. c. xiii. p. 267—273. David Levi, p. 192—194.

[3] See this Prayer, page 188, 189.

Beside these three services there is another, appointed to be said immediately before retiring to rest at night. The recital of the Shema is then to be accompanied by several prayers and rehearsals of other passages of scripture, including the whole of the ninety-first and hundred and twenty-eighth psalms.[2]

The liturgies adopted by Jews in different countries exhibit many inconsiderable varieties; but 'in the 'main body of their principal prayers they all agree.' The services are long and tedious, and the rubric by which they regulate them is encumbered and perplexed with many ceremonious observances and superstitions. The manner in which the services are recited is also various. It may be described, generally, as rather chaunting than reading: but the tones of the German and Polish Jews are higher and louder, and of the Italian Jews lower and softer, than those of the Spanish and Portuguese.[3]

'Moses and the other prophets who succeeded

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[1] Buxtorf. Synag. Jud. c. xiii. p. 272. [2] David Levi, p. 195—200.

[3] Leo Modena's Rites and Customs, P. i. c. 11. s. 6, 7. Prid. Connect. P. i. B. 6. Jewish Prayer Books, *passim*.

'him' are said to have 'ordained that the children 'of Israel should not be three days without meditating in the law.' The Talmud asserts it to have been one of the things appointed by Ezra, that three days should never be suffered to pass without some portion of the law being publicly read in the synagogue. The rabbies affirm that 'Thursday was the 'day when Moses went up into the mount the second 'time, to pacify God's anger for the golden calf, 'and Monday was the day when he returned: there'fore Mondays and Thursdays were the days ap'pointed.' On these days, to the usual forms they add several penitential prayers, and one in particular which they hold in the highest reverence, and which is said to have wrought a miraculous deliverance for three pious Jews who composed it about sixteen hundred years ago; and who by the virtue of it were preserved, like Shadrach and his companions at Babylon, unhurt amidst a great fire till all the fuel was consumed. It is scarcely necessary to add that this legendary tale wants every characteristic of authenticity.—On these days in the morning they also take the law out of the ark with great ceremony, and read the first part of the section appointed for the succeeding sabbath. By some of the more sanctimonious Israelites these days have been observed as fasts:[1] but at present they are generally regarded rather as minor festivals, and for secular business they are esteemed the most fortunate in the week.[2]

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[1] There seems to be a reference to this custom, in the parable of the pharisee and publican, Luke xviii. 12.

[2] German and Polish Jews' Prayer Book, p. 188. Buxtorf. Synag. Jud. c. xiv. p. 277—283.

The ancient mode of computing the day, from sun-set on one evening to sun-set the next evening, is still retained. The sabbath therefore commences at sun-set on Friday, and terminates at sun-set on Saturday. In their 'extreme piety'[1] it would seem, they lengthen the duration of the sabbath by adding a small portion of the days which precede and follow it; for all business is discontinued an hour before sun-set on Friday, and not resumed till an hour after sun-set on Saturday.[2]

Nothing is to be undertaken on a Friday, which cannot be finished before the evening.[3] In the afternoon they wash and clean themselves,[4] trim their hair, and pare their nails. They begin with the left hand, but deem it improper to cut the nails on two adjoining fingers in succession. The approved order is,—for the left hand, first *the fourth*, next *the fore finger*, then *the little*, then *the middle finger*, and lastly *the thumb*;—for the right, first *the fore finger*, next *the fourth*, then *the thumb*, then *the middle*, and lastly *the little finger*. What becomes of the parings may be disregarded by Gentiles as a matter of indifference; but the Talmud pronounces: 'He that 'throws them on the ground, is an impious man; 'he that buries them, is a just man; he that throws 'them into the fire, is a pious and perfect man.'[5]

No Jew, however wise, rich, or honourable, is exempted from assisting in the preparations for the sabbath. Even those who have numerous servants, male and female, are required to do something with their own hands. The Talmud enforces this by the examples of rabbinical worthies of former days: ‘ The pious Rabbi Chasdam chopped the herbs ; the ‘ very learned Rabbam and Rabbi Joseph clove the ‘ wood ; Rabbi Siram lighted the fire ; Rabbi Nach- ‘ man swept the house and prepared the table.’ [1]

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[1] *Note*, page 179.

[2] Buxtorf. Synag. Jud. c. xiv. p. 300. David Levi, p. 8.

[3] Buxtorf. *ibid.* p. 296.

[4] David Levi, p. 8.

[5] Talmud. Cod. Nidda, f. 17. c. 1. Moed Katon, f. 18. c. 1. apud Buxtorf. *ibid.* p. 297, 298. Jewish Repository, vol. iii. p. 380.

They spread on the table a clean cloth, and set on two loaves which have been baked on the Friday ; and the loaves are covered over with a clean napkin. This is done, they say, in memory of the manna in the wilderness, which descended upon the earth, the dew falling beneath it and also covering it ; and of which a double quantity fell on the sixth day of the week, and none on the sabbath : therefore they set on the table two loaves. The table remains spread all through the sabbath, both day and night.[2]

All the victuals necessary for the sabbath are to be prepared and dressed before its commencement ; and in proportion to the delicacy and cost of the entertainments which are provided, is the honour supposed to be paid to this consecrated day. In the direction of Moses to their fathers, “ Eat this to-day ; “ for to-day is a sabbath unto the Lord : to-day ye “ shall not find it in the field,” [3]—the rabbies have observed that *to-day* occurs three times ; and thence they have drawn this sapient conclusion, that the sabbath ought to be honoured by *three* substantial meals.[1]

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[1] Talmud. Cod. Sabbat. f. 119. Kiddushim, c. ii. apud Buxtorf. Synag. Jud. c. xiv. p. 296.

[2] Buxtorf. *ibid.* p. 299. David Levi, p. 9.

[3] Exod. xvi. 25.

Before the sun is set the lamps or candles are to be lighted: one, at least, with seven cotton wicks in allusion to the number of days in a week, is to be lighted in each house. This task is assigned to the women; partly, because they are always at home, whereas men are frequently absent; but principally, to '*atone* for the crime committed by their mother 'Eve,'[2] who by eating of the forbidden fruit[3] first extinguished the light of the world. As soon as a Jewess has lighted one of these lamps or candles, she spreads both her hands towards it and says: 'Blessed art thou, O Lord our God, King of the 'universe! who hast sanctified us with thy precepts, 'and commanded us to light the sabbath lamps.'[4] The same ceremony is to be performed on the eve of every other festival. Respecting the making of these wicks and the oil required for them, the Talmud furnishes the most particular directions.[1]

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[1] Buxtorf. Synag. Jud. c. xiv. p. 295.

[2] David Levi, p. 8, 9.

[3] That all knowledge of this event may not be confined to the circumstances recorded by Moses, the rabbies have obliged the world with the following additional information:—that when Eve perceived by certain indications that in consequence of eating the forbidden fruit she must certainly die, she determined that her husband should partake of the same;—that she said to him, if I am to die, thou must die with me; that she entreated and urged him to eat; that her solicitations being answered by repeated refusals, she tore off a branch from the tree, and belaboured him without mercy till he complied with her wish;—and that this was referred to by Adam, when he said, "The woman whom thou "gavest to be with me, she gave me of the tree," (that is, according to rabbinical interpretation, She cudgelled me with a bough *of the tree*) "and I did eat." *Buxtorf.* ibid. p. 301, 302.

[4] Buxtorf. *ibid.* p. 300—305.

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[1] These Talmudical directions are inserted in the Prayer Books, and form part of the service read in the synagogues every sabbath evening. 'With what species of wick may the lamps be lighted on the sabbath? 'and with which they may not be lighted? They may not be lighted 'with the moss which grows on cedars; nor with undressed flax; nor 'with pieces of silk; nor with a wick made of osier; nor with thread 'of the wilderness; nor with the scurf which gathers on the surface 'of the water. They may not be lighted with pitch, nor with wax; nor 'with oil made from the pelican; nor with oil set apart to be burnt; 'nor with oil produced from the tails of sheep, nor the fat of beasts. 'Nachum the Mede says, they may be lighted with boiled tallow; but 'the wise men say, whether it be boiled or not boiled, they may not be 'lighted therewith. They may not be lighted on the festivals with oil 'set apart to be burnt. Rabbi Ishmael saith, they may not be lighted 'with the dregs of pitch, because of the honour due to the sabbath. 'But the wise men allow of all oils; with oil made of sesame seed; 'with oil of nuts; with oil of radishes; with oil of fish; with oil 'of gourds; with oil of the dregs of pitch, and of pitch. Rabbi 'Tarphon saith, they must not be lighted, but with oil of olives only. 'Nothing which grows on a stalk is proper to light with, but flax; neither 'is any thing which grows on a stalk liable to the pollution of a tent, but 'flax. A slip of cloth which hath been folded for a wick, and not 'singed, Rabbi Eleazar saith, is unclean, and must therefore not be 'used to light with: but Rabbi Ekeevah saith, it is clean, and may be 'used to light with. A person may not bore an egg-shell, and fill it 'with oil, and place it over the lamp, that it may drop therein; and 'although it be of earthen ware, it is not permitted: but Rabbi 'Jehudah allows it. However, if the potter had originally formed 'it thus, it is allowable, because it is then but one vessel. A person 'may not fill a dish with oil, and place it beside the lamp, and put the 'end of the wick into it, so that it may attract the oil: but Rabbi 'Jehudah permits it. He who extinguisheth the lamp, because he is 'afraid of Gentiles, of robbers, of an evil spirit, or that the sick may 'sleep, is free: but if his intention is to save the lamp, oil or wick, he 'is guilty. Rabbi Josea allows it in either case, except the wick, 'because he thereby forms a coal.'—*Spanish and Portuguese Jews' Prayer Book*, p. 92, 93. *German and Polish Jews' Prayer Book*, p. 74, 75. *Hebrew and English Prayer Book*, London, 1770. p. 98, 99.

To receive the sabbath, which they compare to a royal bride,[1] they put on their best and gayest apparel, and hasten to the synagogue; where they commence their service a little before night. This anticipation of the prescribed hour is professedly dictated by the benevolent hope of enlarging the respite enjoyed on the sabbath by the wicked in hell;[1] whose punishments the rabbies have declared to be suspended immediately on the chaunting of a certain prayer in the service of that evening.[2]

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[1] The following hymn is part of the evening service for the sabbath.

'Come, my beloved, to meet the bride; the presence of the sabbath 'let us receive. Come, my beloved, &c.

'Keep and remember it; both words did the one peculiar God cause 'us to hear, with one expression: the Eternal is an Unity, and his 'name is Unity: to him appertaineth renown, glory, and praise. Come, 'my beloved, &c.

'Come, let us go to meet the sabbath; for it is the fountain of blessing: in the beginning of old was it appointed; for though last in 'creation, yet it was first in the design of God. Come, my beloved, &c.

'O thou sanctuary of the King! O royal city! arise, and come 'forth from thy subversion; thou hast dwelt long enough in the abode 'of calamity, for he will now pity thee with kindness. Come, my 'beloved, &c.

'Shake off the dust; arise, O my people! and adorn thyself with 'thy beautiful attire; for by the hand of Jesse, the Bethlehemite, 'redemption draweth nigh to my soul. Come, my beloved, &c.

'Rouse thyself, rouse thyself: arise, shine, for thy light is come. 'Awake, awake, utter a song; for the glory of the Lord is revealed upon 'thee. Come, my beloved, &c.

'O be not ashamed, neither be thou confounded. Why art thou 'cast down? why art thou disquieted? In thee the poor of my people 'shall take refuge, and the city shall be built on her own heap. Come, 'my beloved, &c.

'They who spoil thee, shall become a spoil; and they that swallow 'thee up, shall be removed far away: thy God will rejoice in thee, as 'the bridegroom rejoiceth in his bride. Come, my beloved, &c.

'On the right hand and on the left shalt thou be extended, and the 'Lord shalt thou fear: through the means of a man, the descendant 'of Pharez, will we rejoice and be glad. Come, my beloved, &c.

'O come in peace, thou crown of thy husband; also with joy and 'mirth in the midst of the faithful of the beloved people. Enter, O 'bride! Enter, O bride! Come, my beloved, &c.'

German and Polish Jews' Prayer Book, p. 66. *Spanish and Portuguese Jews' Prayer Book*, p. 93, 94.

When they come from the synagogue in the evening, and also in the morning of the sabbath, parents bless their children, saying to each of their sons, 'God 'make thee as Ephraim and Manasseh;' and to each daughter, 'God make thee as Sarah and Rebekah, 'Rachel and Leah.'[3]

Immediately on their return from the evening service they seat themselves at table. The master of the house takes in his hand a glass of wine or other liquor, recites what is called 'the sanc'tification for the eve of the sabbath,' which consists of the first three verses of the second chapter of Genesis; adds the prescribed grace over the liquor;[1] and concludes with another benediction.[2] Then he drinks some of the liquor and presents some to the rest of the family; after which he repeats the grace appointed to be said at all meals before eating bread. The supper is followed by the usual *grace after meals;* only to the form appointed for other days some clauses are now added in which particular mention is made of the sabbath.[3]

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[1] See page 190.

[2] Buxtorf. Synag. Jud. c. xiv. p. 305, 306. This potent prayer is as follows.—'Bless ye the Lord, who is ever blessed. Blessed be the 'Lord, who is blessed for evermore. Blessed art thou, O Lord our 'God, King of the universe! Who with his word causeth the evening 'to advance gradually; openeth the gates with wisdom; with under'standing changeth times and varieth seasons; and disposeth the stars 'in their stations in the heavens according to his will. He createth 'day and night, causing the light to recede from before darkness, and 'darkness before light: who causeth the day to pass away, and bringeth 'on night; and maketh a division between day and night: the Lord 'of hosts is his name. Blessed art thou, O Lord, who causeth the 'evening to advance gradually.' *Spanish and Portuguese Jews' Prayer Book*, p. 96. *Hebrew and English Prayer Book*, London, 1770. p. 87, 88.

[3] David Levi, p. 9, 10.

On the morning of the sabbath they indulge themselves longer in bed than on any other morning in the week. The services in the synagogue begin later, and the offices are more numerous than on other days. The book of the law is taken out of the ark, and carried with great ceremony up to the altar or desk. There it is elevated in such a manner that the writing may be seen by the congregation;[4] who shout—' And this is the law which Moses set before ' the children of Israel. The law which Moses

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[1] For the grace to be said over wine, see page 347. Over any other liquor the grace is: ' Blessed art thou, O Lord our God, King of the ' universe! who causest all things to exist according to thy word.' *German and Polish Jews' Prayer Book*, p. 156.

[2] ' Blessed art thou, O Lord our God, King of the universe! who ' hast sanctified us with thy commandments, and delightest in us; and ' with love and favour hast made us inherit the holy sabbath, for a ' memorial of the work of the creation; for that day was the first ' of those called holy; a remembrance of the going forth from Egypt; ' for thou hast chosen us, and sanctified us above all people; and ' with love and favour hast made us inherit thy holy sabbath. Blessed ' art thou, O Lord, who sactifiest the sabbath.' *Spanish and Portuguese Jews' Prayer Book*, p. 105. *Ger. and Polish Jews' Prayer Book*, p. 77.

[3] Buxtorf. Synag. Jud. c. xiv. p. 307, 310. David Levi, p. 10, 11. Spanish and Portuguese Jews' Prayer Book, p. 142—149. German and Polish Jews' Prayer Book, p. 153—156. Hebrew and English Prayer Book, *London*, 1770. p. 192—195.

[4] See page 333.

'commanded us, is the inheritance of the congregation of Jacob. The way of God is perfect: 'the word of the Lord is tried: he is a buckler to 'all those who trust in him.'

The Jewish years are of very unequal lengths, as will be explained in the next chapter. The whole law being divided into fifty-four sections;[1] when there are not so many sabbaths in a year, the portion allotted for a sabbath sometimes includes two of these sections, and this occurs as often as the case may require.[2]

The lesson appointed for the sabbath is divided into seven parts, and read to seven persons who are called up to the altar for that purpose. The first is a *Cohen*, or one who is said to be a descendant of Aaron. The second is one who is supposed to be of the tribe of Levi. The third an Israelite of some other tribe. The same order is then repeated. The seventh may be of any tribe. Certain graces and responses are appointed to be said on this occasion by every person called to this honour, by the reader, and by the whole congregation.[3]

The portion read from the law is followed by a portion from the prophets. The rabbies tell us that their forefathers read only the law till the time of Antiochus Epiphanes; but that being prohibited by that tyrant from reading the law, they substituted a series of selections from the prophets; and that when the reading of the law was restored in the time of the Maccabees, the reading of the prophets was retained, and has continued ever since. But the improbability that the reading of the prophets would be permitted while the reading of the law was forbidden, renders this account of the origin of the practice very doubtful. The custom of reading the law and the prophets in the synagogues every sabbath day is very ancient. It was certainly practised before the destruction of the second temple;[1] but there is no evidence to prove that the lessons from the prophets were the same as are read now.[2] The omission in the present Haphtoroth, of almost all the principal prophecies respecting the Messiah, strongly resembles a studious avoidance of obnoxious passages; and is difficult, if not impossible, to be accounted for on any other supposition.[3]

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[1] See pages 10—12.

[2] The sections joined together in these cases are xxii. and xxiii.—xxvii. and xxviii.—xxix. and xxx.—xxxii. and xxxiii.—xlii. and xliii.—li. and lii.

Sometimes also, when a particular festival falls on a sabbath, the section in regular course is postponed to the next week, and its place is supplied by the portion appointed for that festival.

[3] Buxtorf. Synag. Jud. c. xiv. p. 327, 328. David Levi, p. 11—13. Spanish and Portuguese Jews' Prayer Book, p. 132.

At dinner the same ceremonies are observed as at supper on the preceding evening. After dinner they go to the synagogue to perform the sabbath afternoon service. Then they take out the law again, in the same manner as in the morning, and read part of the portion apointed for the next sabbath.

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[1] Acts xiii. 15, 27. xv. 21.

[2] See pages 10—12.—In the days of our Lord, it is evident, that either the sixty-first chapter of Isaiah was one of the regular lessons, or the prophetical books were laid before the person called to read, and he made his own selection. Luke iv. 16—21.

[3] Buxtorf. Synag. Jud. c. xiv. p. 329, 330. David Levi, p. 13, 14. Prid. Connect. P. i. B. 5. Vitringa De Synagoga Veteri, L. iii. p. 2. c. 11. p. 1006—1008.

'After the service, they make another meal in honour 'of the sabbath.'[1]

On the sabbath day they go to the synagogue a third time, to say the concluding service;[2] in which some of the prayers are considerably protracted, being chanted in very long notes, to diminish the miseries of hell, which are supposed not to recommence till these prayers are finished.[3]

On their return from this service they light a wax candle, or a lamp with two wicks, which is usually held by a child; and the master of the family taking a glass of wine in his right hand, and a box containing some spices in his left, recites several passages of scripture: '"Behold, God is my salvation: 'I will trust, and not be afraid; for the Lord 'Jehovah is my strength and song; he also is become 'my salvation. Therefore with joy shall ye draw 'water out of the wells of salvation.—Salvation 'belongeth unto the Lord: thy blessing is upon 'thy people. Selah.—The Lord of hosts is with us; 'the God of Jacob is our refuge. Selah.—The Jews 'had light, and gladness, and joy, and honour." 'Thus may it also be unto us.—"I will take the 'cup of salvation, and call upon the name of the 'Lord."[4]—Blessed art thou, O Lord our God, 'King of the universe! who hast created the fruit 'of the vine.' At these words a little of the wine is to be poured upon the floor. Then taking the glass of wine in his left hand, and the box of spices in his right, he says: 'Blessed art thou, O Lord 'our God, King of the universe! who hast created 'divers spices.' Here he smells to the spices, and presents them to his family that they may have the same gratification. Then standing near the candle or lamp, he looks at it with great attention, and also at his finger nails, and says: 'Blessed art thou, O 'Lord our God, King of the universe! who hast 'created the light of the fire.' Then taking the wine again in his right hand, he says: 'Blessed art thou, 'O Lord our God, King of the universe! who hast 'made a distinction between things sacred and profane; between light and darkness; between Israel 'and other nations; between the seventh day and 'the six days of labour. Blessed art thou, O Lord 'our God, who hast made a distinction between 'things sacred and profane.' As soon as this benediction is finished, he tastes the wine himself, and then hands it round to all the company.—This ceremony is called *Habdala*,[1] that is *distinction*, *division*, or *separation*; because it divides or separates the sabbath from the other days of the week. In some places, for the benefit of those who cannot bear the expense of performing it at home, it is performed in the synagogue by the Chassan, after the conclusion service for the sabbath. Those whose business will not allow them time to perform or attend this office, either in the synagogue or at home, are permitted to supply its place, by privately ejaculating, at the close

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[1] David Levi, p. 15, 16.

[2] *Ibid.* p. 19.

[3] Buxtorf. Synag Jud. c. xiv. p. 335, 336. Leo Modena's Rites and Customs, P. iii. c. 2. s. 25.

[4] Isaiah xii. 2, 3. Psal. iii. 8. xlvi. 7. Esther viii. 16. Psal. cxvi. 13.

[1] הבדלה

of the conclusion service, a short benediction, not mentioning the name of God: 'Blessed be he 'who hath made a distinction between things sacred 'and profane.'—The sabbath is now ended, and they are at liberty to resume their usual occupations.[1]

The directions of the rabbies for a due observance of the sabbath, exhibit an egregious compound of scrupulosity and licentiousness. An appearance of rigid attention to the letter of divine precepts for regulating the external conduct, is combined with a general neglect of their spirit; and the influence they ought to exercise over the dispositions of the heart, is seldom if ever included within the sphere of contemplation. Questions have been raised and cases proposed, which have afforded ample occasion for the display of ingenuity and subtilty: the solutions of rabbinical casuists on this subject would fill volumes.[2] The modest reader will excuse me from detailing the lessons of sensuality, which the doctors of the synagogue have extorted from the language of the prophet who "calls the sabbath a delight."[3] The clauses immediately following this appellation, and describing sabbatical delight as "not doing thine "own ways, nor finding thine own pleasure, nor "speaking thine own words," these voluptuous commentators seem to have overlooked.

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[1] Buxtorf. Synag. Jud. c. xiv. p. 333—341. Leo Modena's Rites and Customs, P. iii. c. 2. s. 26. German and Polish Jews' Prayer Book, p. 164, 165. Spanish and Portuguese Jews' Prayer Book, p. 173. For the mystical significations which the rabbies attach to the different parts of this ceremonial, Vid. Buxtorf. *ibid.* p. 342—348.

[2] Buxtorf. *ibid* p. 350, 351.

[3] Isaiah lviii. 13.

The works forbidden on the sabbath have been reduced by the rabbies to thirty-nine general heads: — ploughing, — sowing, — reaping, — bundling, — binding,—threshing,—winnowing,—sifting,—grinding,—boulting,—kneading,—cooking,—clipping,—washing,—combing,—spinning,—winding,—warping or weaving,—dyeing,—tying,—untying,—sewing,—breaking in pieces,—fastening with wedges or pins,—building,—demolishing,—striking with a hammer,—hunting,—fishing,—killing,—flaying,—taking the hair off from hides,—cutting in pieces,—writing,—blotting out,—ruling paper,—kindling fire,—quenching it,—carrying any thing out of doors into a street or other public place.[1]

All other works unlawful to be done on the sabbath are classed as species under these general heads. Thus *filing* is accounted a species of *grinding*, because one mass is divided into many parts; and *curdling milk* is considered as a sort of *building*, which forms a whole by the composition of different bodies.—*Ploughing* includes digging, filling ditches or pits, delving in a garden, transplanting herbs, planting trees, cutting slips from vines, pruning, lopping off leaves, watering plants or trees, and other similar things. Water may be sprinkled in a house, to prevent the dust from rising; but because filling ditches is deemed unlawful, some rabbies have forbidden the sweeping of a room on the sabbath, lest any furrow or chink in the floor should be filled by that operation. Walking over ground newly digged or ploughed is also prohibited, lest a pit or hole should be filled by treading on it.[1] A few more specimens of their sabbatical regulations and prohibitions will conclude the present chapter.

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[1] Leo Modena's Rites and Customs, P. iii. c. 1. s. 2.

The divine injunction, "Let no man go out of his "place on the seventh day,"[2] is by a very curious process discovered to be a prohibition of walking more than two thousand yards from the place of his habitation: but this *place* is affirmed to comprehend the whole of the town or city where he lives, together with the suburbs, however extensive. On this day all running is interdicted, except for the sake of pleasure and recreation, or in order to fulfil some divine precept. Leaping over a ditch is allowed; but not wading through water, lest occasion should be given for drying stockings. No sword is to be worn, nor any other weapon or warlike accoutrement. A tailor must not go out of doors with a needle stuck in any of his clothes. A person lame, maimed, or paralytic, who is unable to walk without a stick, may take one to support him; but the blind are not allowed this indulgence. The use of stilts for passing over deep water or mire, is prohibited; because, though the stilts seem to carry the man, yet in reality the man carries the stilts, and to bear any burden on the sabbath is contrary to the law. A plaster or bandage over a wound may be continued; but if it happen to fall off, it must not be replaced, nor must a fresh bandage be applied till the sabbath is ended. No money, either gold or silver, is then to be carried in the pockets, or in a purse, unless it be sewed into the clothes. Dirt on the shoes may be scraped off against a wall, but not on the ground, lest it seem to fill any ditch or hole. Dirt on a coat, cloak, or stockings, may be scraped off with the nails while it is recent and moist; but if it is dry, it must remain till the sabbath is over, because scraping it off when dry would raise some dust, and would resemple grinding or breaking in pieces. Any one whose hands are bedaubed with dirt, may wipe them with the tail of a cow, or the tail or mane of a horse, but not with a towel, napkin, or other clean linen cloth, lest occasion be given for washing it on the sabbath. If any one finds a flea either on the ground or running over his garments, on the sabbath, he is not allowed to catch it: if it bites, he may catch and throw it from him, but is forbidden to kill it. Whether lice are entitled to this privilege, has been a subject of sharp disputation. A few eminent rabbies have asserted their right to the same immunities as fleas: but most of the doctors have represented them as not one of the original species of creatures, but a nondescript spawn of equivocal generation, and therefore liable to be killed on the sabbath as at any other time.[1]

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[1] Leo Modena's Rites and Customs, P. iii. c. 1. s. 2. Buxtorf. Synag. Jud. c. xiv. p. 362, 363.

[2] Exod. xvi. 29.

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[1] Buxtorf. Synag. Jud. c. xiv. p. 368—370, 356—359. *Vide etiam* Buxtorf. *ibid.* cap. xvi. passim. Hoornbeck contra Jud. L. vii. c. 5. Huls. de Theol. Jud. p. 242—248. David Levi, p. 17—19.

CHAPTER XX.

Traditions respecting the Age of the World and the ancient Hebrew Months and Years.—Present Jewish Calendar described, and illustrated by various Tables.

Before we proceed to the moveable festivals and fasts, it seems proper to give some account of the Calendar which regulates the days of their observance. The modern Jews compute their time by the number of years which they suppose to have passed from the creation of the world. The various opinions maintained among them on this subject, in different ages and countries, will appear from the following statement.

	BEFORE CHRIST.
The Seder Olam Sutha, or Small Chronicle of the World, published about A. D. 1121, (see *Ganz's Chronology*,) dates the Creation	4359
The Eastern Jews, according to *Abulfaragi*	4220
The Western Jews, according to *Riccioli*	4184
The Chinese Jews, according to *Brotier*	4079
Maimonides (*Universal History*)	4058
David Ganz (*Chronology*)	3761
Rabbi Gersom (*Playfair*)	3754
Seder Olam Rabba, or Great Chronicle of the World, published about A. D. 130 (*Ganz*)	3751

	BEFORE CHRIST.
Rabbi Habsom (*Universal History*) - - -	3740
Rabbi Nosen (*Universal History*) - - -	3734
Rabbi Hillel, who lived about A. D. 358 -	3700
Rabbi Zachuth (*Universal History*)[1] - -	3671
Rabbi Lipman (*Universal History*)[2] - - -	3616

The computation generally followed by the Synagogue differs from all these, and fixing the Creation B. C. 3760, reckons the present the year (A. D. 1830) 5590 from that epoch. When this era of the Creation was first adopted, is not certain: one Jewish writer states its introduction to have been subsequent to the completion of the Talmud;[3] meaning, I suppose, the Babylonian Talmud; and another represents it to have been "agreed upon" about the end of the tenth or beginning of the eleventh century.[4]

What was the precise epoch of the creation is acknowledged to be one of the most difficult questions connected with sacred history. Not to mention other difficulties, the *greatest* diversity in the systems of chronologers has arisen from the discrepancies between the received Hebrew Text, the Samaritan Text, and the Greek Version of the Septuagint, in recording the genealogies of the patriarchs both antediluvian and postdiluvian. The discrepancies *principally* consist in the lengths assigned to the successive generations by these documents; which differ from each other, in describing several of the patriarchs as a hundred years older or younger at the births of those sons by whom the genealogies are reckoned, and contracting or extending the residues of their lives a century each, so as to agree, *for the most part*, in assigning them respectively the same total length of life.[1] The years from

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[1] This is the date assumed by the writer of the Toldoth Jeshu published by Wagenseil. See p. 246.

[2] Dr. Hales's New Analysis of Chronology, p. 5—7, 13.

[3] Rabbi Azarias in Meor Enajim, apud Observ. Jos. de Voisin, in Procem. Pug. Fid. p. 75. *Vide etiam* Surenhus. in Mishnam, tom. ii. p. 307.

[4] Isaac Abendana's Polity of the Jews, p. 177, 178.

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[1] The following Table will exhibit a detail of these variations.

	Age at the birth of the son next named.			*Lived after.*			*Lived in all.*		
	HEB.	SAM.	SEPT.	HEB.	SAM.	SEPT.	HEB.	SAM.	SEPT.
Adam	130	130	230	800	800	700	930	930	930
Seth	105	105	205	807	807	707	912	912	912
Enos	90	90	190	815	815	715	905	905	905
Cainan	70	70	170	840	840	740	910	910	910
Mahalaleel	65	65	165	830	830	730	895	895	895
Jared	162	62	162	800	785	800	962	847	962
Enoch	65	65	165	300	300	200	365	365	365
Methuselah	187	67	187	782	653	782	969	720	969
Lamech	182	53	188	595	600	565	777	653	753
Noah	502	502	502	448	448	448	950	950	950
Shem	100	100	100	500	500	500		600	
Arphaxad	35	135	135	403	303	430		438	
Cainan			130			330			
Salah	30	130	130	403	303	330		433	
Eber	34	134	134	430	270	270		404	
Peleg	30	130	130	209	109	209		239	
Reu	32	132	132	207	107	207		239	
Serug	30	130	130	200	100	200		230	
Nahor	29	79	79	119	69	129		148	
Terah	130	70	130	75	75	75	205	145	205
Abraham									

Both the Hebrew Text and Septuagint Version, omit mentioning the total lengths of the lives between Noah and Terah: which are specified the creation to the deluge, and thence to the birth of Abraham, according to these authorities may be variously stated as follows.

	HEBREW.	SAMARITAN.	SEPTUAGINT.
To the deluge - -	1656	1307	2262
To the birth of Abraham	352	942	1132
	2008	2249	3394

The celebrated Chronology of Archbishop Usher is founded on the Hebrew Text, and places the Creation B. C. 4004. The system of this profound scholar has been generally followed in the British empire, has been publicly sanctioned by the insertion of his dates in the margin of the authorised version of the Bible, and has also prevailed among most of the Protestant divines in other countries. This system has of late been ably controverted in the learned and elaborate *Analysis of Chronology*, by *Dr. Hales;* who agrees, in the main, with the Septuagint,[1] and supports his opinion by arguments

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in the Samaritan Text, as here stated. The second *Cainan,* inserted in the Septuagint between Arphaxad and Salah, occupies the same place in the genealogy of Christ given by Luke; but is not found in the Hebrew or Samaritan Text, or in any other ancient version. Different copies of the Septuagint vary from each other in the *residues* of the lives of some of the postdiluvians; but these variations are of no importance in chronology. I have not hesitated to represent both the Hebrew and Septuagint as assigning 130 years for the age of Terah at the birth of Abraham; which a comparison of Gen. xi. 32. and xii. 4. appears to me to place beyond all doubt. Vide *Hebraic. et Samaritan. Pentateuch. et Vers. Septuag. in Walton. Bib. Polyglot.—Septuagint. à Grabe.—Capelli Chronologiam, præfix. Walt. Polyglot.* p. 2—6.

[1] Hales's Analysis, p. 73—89.

entitled to the fullest consideration of every inquirer into this abstruse subject.[1]

The Vulgar Jewish Chronology reckons only 1948 years to the birth of Abraham, and in several particulars in subsequent ages is completely at variance with the dates in the Hebrew Bible. According to the shortest computation which persons of any learning or judgment can now be found to admit, the period from the Creation to the birth of Christ has been curtailed by the Synagogue at least 240 years.

The ancient Hebrews, during their residence in Egypt, began their year at or near the autumnal equinox: but on their departure from that country, which took place about the vernal equinox, they were divinely commanded to reckon the month of their deliverance as "the first month of the year."[2] This enumeration of the months, beginning with that which was then called Abib, appears to have been followed during all the succeeding times of which any records are contained in the books of the Old Testament.[3] The modern Jews follow the former custom of commencing their year in the autumn.

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[1] The chronology of Josephus differs but little from that of the Septuagint. And in a recent work of high authority, it is observed that 'the Annals of China, taken in their utmost extent, synchronize with 'the chronology of Josephus, the Samaritan Pentateuch, and the 'Septuagint, rather than with that contained in our present copies 'of the Hebrew Text.' *Elements of Chinese Grammar, with a Preliminary Dissertation, &c.* By J. Marshman, D. D. *Preface,* page 16. The reference here is clearly to the postdiluvian chronology.

[2] Exodus xii. 1, 2.

[3] It is confidently affirmed by the rabbies, that the divine command to their forefathers, to number the months of their year from the month in which they went out of Egypt, referred only to ecclesiastical matters; and that for all civil purposes the year was still considered as beginning

with the month Tisri. This account is as ancient as Josephus :—‘ The ‘ second month called by the Hebrews Marchesvan ; for so did they ‘ order their year in Egypt. But Moses appointed that Nisan should ‘ be the first month for their festivals, because he brought them out ‘ of Egypt in that month ; so that this month began the year, as to all ‘ the solemnities which they observed to the honour of God ; although ‘ he preserved the original order of the months, as to selling and buying, ‘ and other ordinary affairs.’ *Joseph. Antiq.* lib. i. c. 2. s. 3. To this statement it may be objected, that a double computation by two distinct series of months, in use for different purposes at the same time, is no where mentioned in the sacred history ; nor does Moses give the least intimation that the new commencement of the year was to be restricted to religious solemnities.

An attempt has been made to prove, that after the new regulation of the year for some purposes, the year for other purposes was still considered as beginning from the month Tisri, by alleging, that ‘ Moses ‘ expressly calls the feast of Tabernacles, or the gathering-in of the fruits ‘ of the earth, which was to be kept in this month, “ the end of the ‘ year ;” (Exod. xxiii. 16. xxxiv. 22.) and where the year ends it is ‘ evident another must certainly begin.’ *Abendana’s Polity of the Jews*, p. 172. *Levi’s Rites and Ceremonies*, p. 22. If this interpretation and reasoning were correct, the new year must be postponed till *after* the feast of Tabernacles, and, instead of beginning on the *first* of Tisri, could not commence before the *twenty-first* of that month. But waving this particular objection, it is by no means clear that the original texts afford sufficient ground for the conclusion which the rabbies have drawn from them. The word rendered *end*, in the first passage, is צאת—in the second, תקופה. The latter word clearly means *revolution*, and the former may be translated *return*. The feast of Tabernacles was to be kept at the *return* or *revolution* of the year ; that is, when the season for gathering in the fruits of the vineyards and oliveyards should *return* or *come round*.

This notion of a double commencement of the ancient Jewish year has been adopted by many Christian writers, and is thus stated by the learned Dean Prideaux : ‘ The Hebrews, from their coming up out ‘ of the land of Egypt began their year from the beginning of Nisan. ‘ And this form they ever after made use of in calculating the times ‘ of their fasts and festivals, and all other ecclesiastical times and con-

What was the exact form of the ancient Jewish Calendar, it is difficult, and perhaps impossible, now

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'cerns. But in all civil matters they still made use of the old form, and 'began their year as formerly from the first of Tisri.' *Connection, Part I. Preface.* The only passage of scripture cited in support of this assertion is the command respecting the Jubilee:—"Then shalt thou "cause the trumpet of the Jubilee to sound, on the tenth day of the "seventh month; and ye shall hallow the fiftieth year: a Jubilee shall "that fiftieth year be unto you." Lev. xxvi. 9—11. But it does not comport with the usual accuracy of this respectable writer, to argue, from a passage in which a certain month is expressly and only designated as the *seventh* month of the year, that in all civil matters the year *began* with that month.

Nor are the rabbinical writers altogether consistent with themselves in their representations of this double year; for they admit that the reigns of their kings were computed by years beginning with the month Nisan, while they consider the feast of Tabernacles as connected with the year commencing with the month Tisri. *Abendana's Polity of the Jews*, p. 172. *David Levi*, p. 22. From this month it would seem, that Nisan should be the first month of the political, and Tisri of the ecclesiastical year; and so indeed the matter appears to have been understood by the learned Surenhusius;—(hic autem Judæorum duplicem computum, unum vulgarem et politicum quem à Nisan, alterum ecclesiasticum quem à Tisri instituunt, prætereamı)—(' but 'here let me pass over the twofold computation of the Jews, one 'common and *political* which they begin from *Nisan*, the other '*ecclesiastical* which they reckon from *Tisri*.')—*Surenhus. Mishna*, tom. ii. p. 306. *Nota.*

To corroborate the notion of two sorts of years as maintained by modern rabbies, a passage has been cited from the Mishna; which, if it proves any thing of the kind, proves too much for this purpose. It mentions indeed *four* beginnings of years, but describes the political and ecclesiastical as one and the same.—'There are four beginnings 'of years. The beginning of the year for kings and festivals is the 'first day of the month Nisan. The new year for tithing cattle is on 'the first day of the month Elul. R. Eliezer and R. Simeon assert, 'that it falls on the first of Tisri. The beginning of the year for fixing 'or computing the years of intermissions and Jubilees, and also the new 'year for the plantation of all trees and herbs, is on the first day of the 'month Tisri. Lastly, the fourth beginning of the year, which is the to ascertain. The connection of several of their festivals with certain productions of the earth, would

‘ new year for tithing the fruit of trees, falls on the first day of the month ‘ Shevat, according to the school of Shammai; but the school of Hillel ‘ places it on the fifteenth day of that month.’ *Rosh Hashanah, Mishna Surenhus.* tom. ii. p. 300. But this passage, the phraseology of which must appear to us very strange and uncouth, by no means authorizes the notion that the ancient Israelites had two or more kinds of *years*, in the common acceptation of that term, and in the way in which the matter has been stated by the rabbies. What would be thought of the accuracy or judgment of an historian or traveller, who, from our appointment of parish officers, and settlement of parochial accounts at Easter, and from our assessment of the public taxes bearing date from the sixth of April, should undertake gravely to assert, that the people of England have two kinds of years commencing respectively at those periods, beside the common year beginning on the first of January?

Of more than one commencement of the year among the Israelites after their departure from Egypt, it appears to me that no traces are to be found in any of the books of the Old Testament. The names of the months used by modern Jews were not used by their fathers before the Babylonian captivity. After that time several of them are mentioned in the inspired writings. We read of Nisan the *first* month; Sivan, the *third* month; Chisleu, the *ninth* month; Teveth, the *tenth* month; Shevat, the *eleventh* month; and Adar, the *twelfth* month. Esther iii. 7. viii. 9. Zech. vii. 1. Esther ii. 16. Zech. i. 7. Esther viii. 12. All these passages clearly fix the beginning of the year to the month Nisan, the same that Moses calls Abib. The only passage which can be supposed to indicate any other enumeration of the months, is in Joel ii. 23, “ The latter rain in the first month,”—which some commentators understand of the month Tisri. But the original text has no term answering to the word *month;* and the word בראשון may be interpreted in a manner equally consistent with its radical meaning, and more agreeable to its connexion in this passage. The Septuagint translates it καθὼς ἔμπροσθεν, *as before.* The Syriac and Arabic versions render it precisely the same as the Septuagint. The Vulgate Latin expresses it by a phrase of equivalent meaning; sicut in principio, *as in the beginning.* The authors of these ancient versions appear to have considered the term as applicable to both the *former* and the *latter* rain: “ He will “ cause to come down for you the rain, the former rain and the latter “ rain, *as before,*” or “ *as at the first,*” or “ *as in the beginning*:”—an render it necessary that the months in which such festivals were to be celebrated should be confined to the seasons when those productions were matured. But by what principles or rules this regularity was preserved, is a question upon which learned men are not agreed.

Kepler thought that the ancient Jewish year was solar, consisting of twelve months of thirty days each, and an addition of five days after the last of them. This opinion was also maintained by Usher and Lydiat. The inconsistency of such months with various appointments of the Mosaic law, induced Dean Prideaux and others to favour the hypothesis of the rabbies; who pretend that the commencement and length of the month were determined from time to time by the decision of the Sanhedrim; and who have favoured us with a particular account of the manner in which they say the business was managed. 'Our nation heretofore, not only observing the rules of any fixed 'calculation, celebrated the feast of the New Moon 'according to the phasis or first appearance of the 'moon, which was done in compliance with God's 'command, as our received traditions inform us. 'Hence it came to pass that the first appearance

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interpretation which appears to me very preferable to an exclusive restriction of it to the *latter* rain. The only ancient version which explains the word as indicating a particular month, is the Targum of Jonathan; who renders it, בירח ניסן *in the month Nisan.* Whatever may be objected as to the season of what was called the *latter* rain, this explanation clearly proves, that, with Jonathan, Nisan was the *first* month of the year.

'was not to be determined only by rules of art, but 'also by the testimony of such persons as deposed 'before a select number of the Sanhedrim or Great 'Senate, that they had seen the moon. For a 'Committee of three being appointed by the said 'Sanhedrim to receive the depositions of the persons 'aforesaid, after having calculated what time the 'moon might possibly appear, despatched some 'persons into high and mountainous places to 'observe, and accordingly to give in their evidence 'concerning the first appearance of the moon. If 'these persons returned on the *thirtieth*, and testified 'that they had seen the moon, and if after a strict 'examination of their reports the committee found 'that they agreed in their evidence, then they con-'secrated the *thirtieth* day, and that was observed 'as the day of new moon: but if they did not return 'till the *thirty-first*, and then gave their evidence, 'that day was consecrated and observed as the day 'of new moon. And notwithstanding, if no evidence 'was given on the *thirty-first* day, yet was it ap-'pointed by the senate, and observed as the first 'day of the moon, though not consecrated; for 'the consecration so entirely depended upon the 'phasis of the moon, that it could not be performed 'without it.

'As soon as the new moon was either consecrated, 'or appointed to be observed, notice was given by 'the Sanhedrim to the rest of the nation, what day 'had been fixed for the new moon, or *first day* of the '*month;* because that was to be the rule and measure 'according to which they were obliged to keep their 'feasts and fasts in every month respectively. This 'notice was given in time of peace, by firing *beacons* 'set up for that purpose, which was looked upon as 'the readiest way of communication; but in time 'of war, when all places were full of enemies who 'made use of beacons to amuse our nation with, it 'was thought fit to discontinue it, and to delegate 'some men on purpose to go and signify it to as 'many as they could possibly reach, before the 'time commanded for the observation of the feast 'was expired.

'But then they that lived in places far distant 'from Jerusalem, whither timely notice could not 'be conveyed, were obliged to keep the feasts a day 'more than otherwise was to be kept; on account 'of not being certain whether the new moon was 'consecrated on the *thirtieth*, or not observed till the '*thirty-first*: which was the reason of their keeping 'the Passover eight days, the feast of Pentecost two 'days, and that of Tabernacles nine days; whereas 'in Scripture we are commanded to keep the Passover '*seven*, the feast of Pentecost *one*, and that of Tabernacles *eight* days. And notwithstanding there is 'at present a certain calculation, yet we that live out 'of Jerusalem still retain the former practice.'[1]

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[1] Abendana's Polity of the Jews, p. 173—176. The same account is given by David Levi, who has copied the above-cited and other paragraphs from Abendana, with little alteration and no acknowledgment. *Rites and Ceremonies*, p. 23—30.—The same account may be found, more at large, in *Maimon. de Consecrat. Calend. a de Veil.* cap. i. ii. iii. See also *Leo Modena, Rites and Customs*, P. iii. c. 2. s. 2.

This account is liable to many objections, but it may suffice to mention the most obvious.—The *consecration* of the new moon is a rabbinical invention, not authorized by the law of Moses.—If the commencement and length of the months were determined in the manner here described, it might happen that in consequence of cloudy weather on the twenty-ninth day for several successive months, those months would include thirty days each, and thus the first day of the month would sometimes, perhaps often, be a week after the actual new moon. All irregularities, indeed, might be adjusted by an earlier or later intercalation of a thirteenth month; which, we are told, while the 'temple flourished lay altogether 'in the breast of the Sanhedrim, and they inserted 'a month when they thought it necessary.'[1] But it is highly improbable, and should not be believed without proof, that the people were left in such uncertainty as to the due observance of many parts of the divine law, as is assumed in this hypothesis.—Whatever may have been the functions of the Sanhedrim in the two or three last ages of the Jewish state, or whatever period may have witnessed the original formation of that body, no evidence has been adduced of its existence for a thousand years after the time of Moses; and the rabbinical account of its constitution and powers has been shewn to be irreconcilable with the events and circumstances recorded in the sacred history.[2]

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[1] Abendana's Polity of the Jews, p. 176. David Levi, p. 27. Maimon. c. iv.

[2] See p. 51, 52.

The necessity of the case has appeared to some learned men to justify a strong presumption, that Moses must have constructed lunar and solar tables, for the direction of his successors in the regular solemnization of their passover and other feasts; a presumption which, in the absence of all direct evidence on the subject, seems very preferable to the ludicrous tradition of the rabbies.[1]

The present Jewish Calendar was settled by Rabbi Hillel about the middle of the fourth century of the christian era. It is constructed with great ingenuity; and, in the commencement of its successive periods of cycles, the progression beyond the precise point of the tropical year from which the series begins, is not half of the advance gained by the Julian calendar in the same time.

The Calendar is founded on a combination of lunar and solar periods. That the festival of the new moon might be celebrated as nearly as possible on the day of the moon's conjunction with the sun, the months contain alternately, for the most part, twenty-nine and thirty days. But each lunation containing more than twenty-nine days and a half, the excess renders it necessary to allot, in some years, thirty days to two successive months. The year is never begun on the *first*, *fourth*, or *sixth* day of the week. This circumstance causes further variations in the lengths of some of the months. The months in which these variations take place are the *second* and *third*, Marchesvan and Chisleu; which contain, sometimes twenty-nine days each, sometimes thirty days each; and sometimes there are twenty-nine days in the former and thirty in the latter.

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[1] Hales's Analysis, p. 172, 173. It has been suspected, and (Dr. Hales thinks) not without foundation, that the celebrated lunar cycle of *nineteen* years, which Meton the astronomer, 430 years before Christ, introduced into Greece for the adjustment of their lunar year with the solar, was borrowed from the ancient Jewish tables. This was the opinion of the learned *Anatolius*, bishop of Laodicea, about A. D. 270.

Twelve revolutions of the moon being nearly eleven days short of one revolution of the sun, if the years were wholly lunar, each year would begin so much earlier than the former, and the months would travel back through all the seasons in regular and rapid precession. To guard against this inconvenience, every *second* or *third* is made an embolismic year, consisting of thirteen months. In these years the twelfth month Adar, is followed by another, named Veadar, or second Adar. In common years Adar contains twenty-nine days: in embolismic years Adar has thirty days and Veadar twenty-nine.

The variations in the months Marchesvan and Chisleu, occurring both in common and in embolismic years, cause the year to be of *six* different lengths. A common year may have 353, 354, or 355; an embolismic year 383, 384, or 385 days. This difference in the number of days, and the difference in the day of the week on which the year begins, produce *fourteen* variations in the form of the year and the days of the week assigned to the festivals and fasts.

Two hundred and thirty-five revolutions of the moon being about equal to *nineteen* revolutions of the sun, a cycle is formed of nineteen years, of which twelve are common and seven embolismic: and as a repetition of the same *series* of years through successive cycles would produce a material error in the course of a few centuries, recourse is had to a period of thirteen cycles, of which some are made a day longer or shorter than others.[1] By this contrivance, notwithstanding the peculiar difficulties arising from the rules and limitations of the synagogue, Rabbi Hillel, in the fourth century, secured an approximation to astronomical exactness, never equalled among Christians till the sixteenth century; when it was at length exceeded by the correction and improvement of the Julian calendar by Pope Gregory.[2]

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[1] A perspicuous and minute description of Rabbi Hillel's Calendar is contained in *Maimon. Tractat. de Consecrat. Calend. et Ratione Intercal. a de Veil.*—A series of curious and elaborate Dissertations, illustrating the principles of this Calendar and comparing it with other Calendars and modes of computation, may be found in *Bartoloc. Biblioth. Rabbin.* tom. ii. p. 392—593. From this work the *fourth* and *fifth* of the following Tables are transcribed, with the requisite alterations in the *fourth* Table to adapt it to another period of years, and the correction of a few errors which had escaped the notice of that very learned and accurate writer.—Copious information on the subject of the Jewish Calendar has also been given by *Dr. Adam Clarke,* at the end of his *Commentary on Deuteronomy.*

[2] It may not be uninteresting to some readers, to see the slight variation of the Jewish from the Gregorian Calendar, for many centuries to come.

	A.M.			A.D.
1 Tisri,	5568,	synchronizes with	3 October,	1807.
1 Tisri,	5815,	....	3 October,	2054.
1 Tisri,	6062,	....	5 October,	2301.
1 Tisri,	6309,	....	5 October,	2548.
1 Tisri,	6556,	....	7 October,	2795.
1 Tisri,	6803,	....	8 October,	3042.
1 Tisri,	7050,	....	8 October,	3289.

The annexed Tables will give the reader clearer ideas of the construction and variations of the Jewish calendar, than could easily be conveyed by mere verbal description.

Table I. shews the names of the months and the number of days in each month, in years of every different length, common and embolismic.

Table II. shews all the variations in the length and form of the year,—the day of the week on which each kind of year commences, the number of days it contains, and the number of sabbaths. For the purpose of reference to or from the next two tables, the first column supplies an index, in which each kind of year is designated by a particular letter.

Table III. points out the days of the week on which the festival of the new moon and the other principal festivals and fasts are celebrated, in each of the fourteen kinds of years already described. Thus in a year designated by the letter A, the First of Tisri, the commencement of the year, falls on the *fifth* day of the week; the Fast of Gedaliah on the *first*; the Fast of Atonement on the *seventh*, or sabbath; and so of the rest.

Table IV. shews how to apply the preceding Tables to each year, throughout thirteen lunar cycles. Thus, for example, the index-letter of the present year, 5576,[1] is M. A reference to the numbers set against this letter in Table II. will shew that it commenced on the fifth day of the week, has 354 days, and 51 sabbaths. Table I. shews the length of each month in a year containing 354 days, and the column under the letter M. in Table III. indicates the days of the week on which the new moons and other festivals and fasts are held. To make Table IV. perpetual, nothing more is necessary than, in the place of the year 5568, to substitute 5815, and so on through all the cycles ; and to repeat the same for each period in perpetual succession.

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[1] A.D. 1816—when this work was first published.

Table V. exhibits the number of days in each year throughout thirteen lunar cycles, and the whole number in each cycle.

Table VI. shews the days of the Gregorian Calendar on which the Jewish years commence, through four lunar cycles. From these tables the reader will find it easy to compute the commencement of any future Jewish year he may wish to ascertain.

TABLE I.

Shewing the number of Days in each Month, and in different Years, both Common and Embolismic.

Months.	COMMON YEARS. Days in each Month.			EMBOLISMIC YEARS. Days in each Month.		
Tisri..............	30	30	30	30	30	30
Marchesvan........	29	29	30	29	29	30
Chisleu	29	30	30	29	30	30
Teveth............	29	29	29	29	29	29
Shevat............	30	30	30	30	30	30
Adar	29	29	29	30	30	30
Veadar				29	29	29
Nisan	30	30	30	30	30	30
Ijar	29	29	29	29	29	29
Sivan	30	30	30	30	30	30
Tamuz............	29	29	29	29	29	29
Ab	30	30	30	30	30	30
Elul..............	29	29	29	29	29	29
Days in each Year..	353	354	355	383	384	385

TABLE II.

Shewing all the Variations in the Commencement and Length of the Year.

Index Letters.	Day of the Week on which each Year begins.	Days in each Year.	Sabbaths in each Year.	Index Letters.	Day of the Week on which each Year begins.	Days in each Year.	Sabbaths in each Year.
A	5	385	55	H	7	353	50
B	7	383	55	I	3	354	50
C	2	383	54	K	2	355	50
D	5	383	55	L	7	355	51
E	3	384	55	M	5	354	51
F	7	385	55	N	5	355	51
G	2	385	55	O	2	353	50

TABLE III.

Shewing on what Days of the Week the Months begin, and the Principal Festivals and Fasts happen, in all the different kinds of Years.

	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Beginning of the Year. Tisri—New Moon	5, 6	7, 1	2, 3	5, 6	3, 4	7, 1	2, 3	7, 1	3, 4	2, 3	7, 1	5, 6	5, 6	2, 3
3 Tisri. Fast of Gedaliah	1	2	4	1	5	2	4	2	5	4	2	1	1	4
10 Tisri, Fast of Atonement	7	2	4	7	5	2	4	2	5	4	2	7	7	4
15 Tisri, Feast of Tabernacles	5	7	2	5	3	7	2	7	3	2	7	5	5	2
21 Tisri, Hosanna Rabba	4	6	1	4	2	6	1	6	2	1	6	4	4	1
23 Tisri, Feast of Joy of the Law. . .	6	1	3	6	4	1	3	1	4	3	1	6	6	3
Marchesvan—N. M.	6, 7	1, 2	3, 4	6, 7	4, 5	1, 2	3, 4	1, 2	4, 5	3, 4	1, 2	6, 7	6, 7	3, 4
Chisleu—N. M.	1, 2	3	5	1	6	3, 4	5, 6	3	6	5, 6	3, 4	1	1, 2	5
25 Chisleu, Feast of Dedication	5	6	1	4	2	7	2	6	2	2	7	4	5	1
Teveth—N. M.	3, 4	4	6	2	7, 1	5, 6	7, 1	4	7, 1	7, 1	5, 6	2, 3	3, 4	6
10 Teveth, Fast of the tenth Month. . .	6	6	1	4	3	1	3	6	3	3	1	5	6	1
Shevat—N. M.	5	5	7	3	2	7	2	5	2	2	7	4	5	6
Adar—N. M.	6, 7	6, 7	1, 2	4, 5	3, 4	1, 2	3, 4	6, 7	3, 4	3, 4	1, 2	5, 6	6, 7	1, 2

TABLE III.—*continued.*

	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Veadar—N. M	1, 2	1, 2	3, 4	6, 7	5, 6	3, 4	6, 7							
13 Adar, Fast of Esther	5	5	2	5	4	2	4	5	2	2	5	4	5	5
14 Adar, Feast of Purim	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Nisan—N. M.	3	3	5	1	7	5	7	1	5	5	3	7	1	3
15 Nisan, Feast of Passover	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Ijar—N. M	4, 5	4, 5	6, 7	2, 3	1, 2	6, 7	1, 2	2, 3	6, 7	6, 7	4, 5	1, 2	2, 3	4, 5
18 Ijar, Thirty-third of Omer	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Sivan—N. M.	6	6	1	4	3	1	3	4	1	1	6	3	4	6
6 Sivan, Feast of Pentecost	4	4	6	2	1	6	1	2	6	6	4	1	2	4
Tamuz—N. M	7, 1	7, 1	2, 3	5, 6	4, 5	2, 3	4, 5	5, 6	2, 3	2, 3	7, 1	4, 5	6, 7	7, 1
17—Tamuz, A Fast	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Ab—N. M.	2	2	4	7	6	4	6	7	4	4	2	6	7	2
9 Ab, A Fast	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Elul—N. M	3, 4	3, 4	5, 6	1, 2	7, 1	5, 6	7, 1	1, 2	5, 6	5, 6	3, 4	7, 1	1, 2	3, 4

TABLE IV.

Shewing by the Index Letters how to apply the preceding Tables to each Year through the Course of Thirteen Lunar Cycles, which may be repeated in perpetual succession.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Emb.	Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Emb.
5568 L	5569 M	5570 C	5571 L	5572 M	5573 C	5574 L	5575 A	5576 M	5577 O	5578 A	5579 M	5580 K	5581 B	5582 M	5583 K	5584 B	5585 N	5586 E
5587 K	5588 H	5589 E	5590 K	5591 L	5592 D	5593 I	5594 F	5595 L	5596 M	5597 C	5598 L	5599 M	5600 G	5601 O	5602 M	5603 G	5604 K	5605 B
5606 M	5607 K	5608 B	5609 M	5610 K	5611 F	5612 H	5613 E	5614 K	5615 L	5616 D	5617 I	5618 L	5619 A	5620 M	5621 O	5622 A	5623 M	5624 C
5625 L	5626 M	5627 G	5628 O	5629 M	5630 G	5631 K	5632 B	5633 M	5634 K	5635 B	5636 N	5637 I	5638 F	5639 L	5640 M	5641 C	5642 L	5643 D
5644 I	5645 L	5646 A	5647 M	5648 O	5649 A	5650 M	5651 C	5652 L	5653 M	5654 G	5655 O	5656 N	5657 E	5658 K	5659 H	5660 E	5661 K	5662 F
5663 H	5664 I	5665 F	5666 L	5667 M	5668 C	5669 L	5670 D	5671 I	5672 L	5673 A	5674 M	5675 O	5676 A	5677 M	5678 K	5679 B	5680 M	5681 G

TABLE IV.—*continued.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Emb.	Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Com.	Emb.	Com.	Emb.
5682 K	5683 H	5684 E	5685 K	5686 L	5687 D	5688 I	5689 F	5690 H	5691 I	5692 F	5693 L	5694 M	5695 C	5696 L	5697 M	5698 G	5699 O	5700 A
5701 M	5702 K	5703 B	5704 M	5705 K	5706 B	5707 N	5708 E	5709 K	5710 H	5711 E	5712 K	5713 L	5714 D	5715 I	5716 L	5717 A	5718 M	5719 C
5720 L	5721 M	5722 C	5723 L	5724 M	5725 G	5726 O	5727 A	5728 M	5729 K	5730 B	5731 M	5732 K	5733 B	5734 N	5735 I	5736 F	5737 H	5738 E
5739 K	5740 L	5741 D	5742 I	5743 L	5744 A	5745 M	5746 C	5747 L	5748 M	5749 C	5750 L	5751 M	5752 G	5753 O	5754 N	5755 E	5756 K	5757 B
5758 M	5759 K	5760 F	5761 H	5762 I	5763 F	5764 L	5765 D	5766 I	5767 L	5768 D	5769 I	5770 L	5771 A	5772 M	5773 O	5774 A	5775 M	5776 G
5777 O	5778 M	5779 G	5780 K	5781 H	5782 E	5783 K	5784 B	5785 N	5786 I	5787 F	5788 L	5789 M	5790 C	5791 L	5792 M	5793 C	5794 L	5795 A
5796 M	5797 O	5798 A	5799 M	5800 K	5801 B	5802 M	5803 G	5804 O	5805 N	5806 E	5807 K	5808 H	5809 E	5810 K	5811 L	5812 D	5813 I	5814 F

TABLE V.

Shewing the Number of Days in each Year through the course of thirteen Lunar Cycles, which may be repeated in perpetual succession.

Year of the Lunar Cycle.	Days in each Year from 5568 to 5586.	Days in each Year from 5587 to 5605.	Days in each Year from 5606 to 5624.	Days in each Year from 5625 to 5643.	Days in each Year from 5644 to 5662.	Days in each Year from 5663 to 5681.	Days in each Year from 5682 to 5700.	Days in each Year from 5701 to 5719.	Days in each Year from 5720 to 5738.	Days in each Year from 5739 to 5757.	Days in each Year from 5758 to 5776.	Days in each Year from 5777 to 5795.	Days in each Year from 5796 to 5814.
1	355	355	354	355	354	353	355	354	355	355	354	353	354
2	354	353	355	354	355	354	353	355	354	355	355	354	353
3	383	384	383	385	385	385	384	383	383	383	385	385	385
4	355	355	354	353	354	355	355	354	355	354	353	355	354
5	354	355	355	354	353	354	355	355	354	355	354	353	355
6	383	383	385	385	385	383	383	383	385	385	385	384	383
7	355	354	353	355	354	355	354	355	353	354	355	355	354
8	385	385	384	383	383	383	385	384	385	383	383	383	385
9	354	355	355	354	355	354	353	355	354	355	354	355	353
10	353	354	355	355	354	355	354	353	355	354	355	354	355
11	385	383	383	383	385	385	385	384	383	383	383	385	384
12	354	355	354	355	353	354	355	355	354	355	354	355	355
13	355	354	355	354	355	353	354	355	355	354	355	354	353
14	383	385	385	385	384	385	383	383	383	385	385	383	384
15	354	353	354	355	355	354	355	354	355	353	354	355	355
16	355	354	353	354	353	355	354	355	354	355	353	354	355
17	383	385	385	383	384	383	385	385	385	384	385	383	383
18	355	355	354	355	355	354	353	354	353	355	354	355	354
19	384	383	383	383	385	385	385	383	384	383	385	385	385
Days in each Cycle.	6939	6940	6939	6940	6941	6939	6940	6939	6939	6940	6941	6940	6939

TABLE VI.

Shewing the Days on which the Jewish Years commence, according to the Gregorian Calendar, through the course of Four Lunar Cycles.

Years of the Lunar Cycle.	Jewish Years of the World.	Commencement according to the Gregorian Calendar.	Years of the Lunar Cycle.	Jewish Years of the World.	Commencement according to the Gregorian Calendar.
1	5568	Oct. 3. 1807	1	5606	Oct. 2. 1845
2	5569	Sep. 23. 1808	2	5607	Sep. 21. 1846
3	5570	12. 1809	3	5608	11. 1847
4	5571	30. 1810	4	5609	28. 1848
5	5572	19. 1811	5	5610	17. 1849
6	5573	7. 1812	6	5611	7. 1850
7	5574	25. 1813	7	5612	27. 1851
8	5575	15. 1814	8	5613	14. 1852
9	5576	Oct. 5. 1815	9	5614	Oct. 3. 1853
10	5577	Sep. 23. 1816	10	5615	Sep. 23. 1854
11	5578	11. 1817	11	5616	13. 1855
12	5579	Oct. 1. 1818	12	5617	30. 1856
13	5580	Sep. 20. 1819	13	5618	19. 1857
14	5581	9. 1820	14	5619	9. 1858
15	5582	27. 1821	15	5620	29. 1859
16	5583	16. 1822	16	5621	17. 1860
17	5584	6. 1823	17	5622	5. 1861
18	5585	23. 1824	18	5623	25. 1862
19	5586	13. 1825	19	5624	14. 1863
1	5587	Oct. 2. 1826	1	5625	Oct. 1. 1864
2	5588	Sep. 22. 1827	2	5626	Sep. 21. 1865
3	5589	9. 1828	3	5627	10. 1866
4	5590	28. 1829	4	5628	30. 1867
5	5591	18. 1830	5	5629	17. 1868
6	5592	8. 1831	6	5630	6. 1869
7	5593	25. 1832	7	5631	26. 1870
8	5594	14. 1833	8	5632	16. 1871
9	5595	Oct. 4. 1834	9	5633	Oct. 3. 1872
10	5596	Sep. 24. 1835	10	5634	Sep. 22. 1873
11	5597	12. 1836	11	5635	12. 1874
12	5598	30. 1837	12	5636	30. 1875
13	5599	20. 1838	13	5637	19. 1876
14	5600	9. 1839	14	5638	8. 1877
15	5601	28. 1840	15	5639	28. 1878
16	5602	16. 1841	16	5640	18. 1879
17	5603	5. 1842	17	5641	6. 1880
18	5604	25. 1843	18	5642	21. 1881
19	5605	14. 1844	19	5643	14. 1882

CHAPTER XXI.

Festivals and Fasts.—Feast of New-Moon.—Feast of Passover.—Thirty-third of Omer.—Feast of Pentecost.—Fast 17 Tamuz.—Fast 9 Ab.—Feast of New-Year.—Fast of Gedaliah.—Fast of Atonement.—Feast of Tabernacles.—Hosanna Rabba.—Feast of Joy of the Law.—Feast of Dedication.—Fast of the Tenth Month.—Fast of Esther.—Feast of Purim.

SEVERAL of the Festivals and one of the Fasts enumerated in the contents of this chapter, were commanded by the law of Moses, and others are of later institution. In the celebration of those of divine appointment, modern Jews will be found to have departed considerably from the ancient ritual. It is not my design to specify their omissions, alterations, and additions, but to confine myself to a general and brief account of their present observances.

THE FEAST OF THE NEW-MOON is held every month, on the first day, or on the first and second days[1] of the month. The women are obliged to suspend all servile work, but the men are not required to interrupt their secular employments. The celebration of this festival consists chiefly in good eating and drinking, the rehearsal of some psalms and other portions of scripture, and the repetition of some additional prayers.[1] 'At present,' says a Jewish writer, 'not having the advantage of our 'temple service, instead of offering up the sacrifices 'proper to this solemnity, we read those sections 'of scripture which enjoin the observation of this 'feast; which practice obtains in relation to all the 'rest of our Feasts and Fasts that were commanded 'to be solemnized by the offering of special sacri'fices.'[2] These recitals they persuade themselves will be as acceptable to Jehovah as the sacrifices themselves could be if duly offered according to the divine command.[3]

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[1] See the reason assigned for this, p. 375, 376.

On the first Saturday evening in the month, if the moon is then visible, or on the first evening after, when the sky is bright enough to have a clear view of her, the Jews assemble in the open air, for what is called "the consecration of the new-moon:" when some grave rabbi pronounces the following benediction, in which he is joined by all the company. —'Blessed art thou, O Lord, our God, king of the 'universe! who with his word created the heavens, 'and all their host with the breath of his mouth. 'A decree and appointed time he gave them, that 'they should not deviate from their charge: they

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[1] Leo Modena's Rites and Customs, p. iii. c. 1. s. 3, 4.

[2] Abendana's Polity of the Jews, p. 183.

[3] See quotations in p. 118—120.

'rejoice and are glad when performing the will of 'their Creator. Their Maker is true and his works 'are true. He also ordained that the moon should 'monthly renew her crown of glory; for those who 'have been tenderly carried from the womb[1] are also 'hereafter to be renewed like her, to glorify their 'Creator for the glorious name of his kingdom. 'Blessed art thou, O Lord, who renewest the 'months.'[2] *Then, addressing the moon, they say three times*—'Blessed be thy Former! Blessed be 'thy Maker! Blessed be thy Possessor! Blessed 'be thy Creator!' *Then they raise themselves up*, or jump *three times, and say*—'As I attempt 'to leap towards thee, but cannot touch thee, so 'may those who attempt to injure me be unable to 'reach me.' *Then they say three times*—'May 'fear and dread fall upon them; by the greatness 'of thine arm may they be still as a stone. Still 'as a stone may they be, by the greatness of thine 'arm; may fear and dread fall on them.[3] David 'king of Israel liveth and existeth,' *Then each says to the company*—'Peace be to you.' *They mutually answer*—'Unto you be peace.'[4]

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[1] This is intended to describe the Israelites. The expression is borrowed from Isaiah xlvi. 3.

[2] Abendana's Polity of the Jews, p. 174. David Levi, p. 24, 98—100. Leo Modena's Rites and Customs, P. iii. c. 1. s. 5.

[3] Buxtorf says that these petitions are directed against the Christians. Synag. Jud. c. xxii. p. 476.

[4] This is entitled a '*Blessing, said at the sight of the New-Moon.*' German and Polish Jews' Prayer Book, p. 109, 110. Spanish and Portuguese Jews' Prayer Book, p. 176, 177. David Levi calls it, '*The Prayer for the New-Moon. Ibid.* p. 98.

THE FEAST OF THE PASSOVER commences on the *fifteenth* day of the month Nisan, and continues, with Jews who live in or near Jerusalem, seven days; and with those in all other places, eight days.

The sabbath preceding the Passover is called *the great sabbath.* On that day the rabbi of each synagogue delivers a lecture, explaining the various regulations necessary to be observed on the approaching festival.—During the whole time, they are required to abstain from leavened bread, and to suffer no leaven in their habitations.—On the *thirteenth* day of the month, in the evening, the most careful and minute inquisition is made by the master of each family through every part of his house, in order to clear it of leavened bread and every other particle of leaven. All that can be found is collected together in a vessel, carefully preserved during the night, and, together with the vessel in which it is deposited, is solemnly burnt a little before noon the next day.— Novessels are to be used that have had any leaven in them, and therefore the kitchen utensils used at other times are to be put away, and their places supplied by new ones, or by some that are kept from one Passover to another, and never used but on that occasion. For the same reason the kitchen tables and chairs, shelves and cupboards, undergo a thorough purgation, first with hot water, and then with cold.

After the burning of the leaven, they make unleavened cakes, as many as will be wanted during the festival, to supply the place of common bread.

Among other directions which regulate the preparation of the grain from which they are made, the meal is to be boulted in the presence of a Jew; and the dough is not to be left a moment without working or kneading, lest any fermentation should take place. The cakes are commonly round, thin, and full of little holes; and in general they consist of flour and water only; but the more wealthy and dainty Jews enrich them with eggs and sugar: cakes so made, however, are not to be eaten on the first day of the festival.—They are forbidden to drink any liquor made from grain, or that has passed through the process of fermentation. Their drink is either pure water, or raisin wine prepared by themselves.

On the *fourteenth* day of the month, the first-born son of each family is required to fast, in remembrance of the protection enjoyed by the first-born of Israel, when God smote all the first-born of the Egyptians.

In the evening of the *fourteenth* day of the month, the men assemble in the synagogue, to usher in the festival by prayers and other offices prescribed in their ritual; during which, the women are occupied at home in laying and decorating the tables against their return. It is customary for every Jew to honour this festival by an exhibition of the most sumptuous furniture he can afford.

The table is covered with a clean linen cloth, on which are placed several plates or dishes. On one is laid the shank bone of a shoulder of lamb, or kid, but generally lamb, and an egg; on another three cakes, carefully wrapped in two napkins; on a third, some lettuce, chervil, parsley, and celery, wild succory or horseradish. These are their bitter herbs. Near the sallad is placed a cruet of vinegar, and some salt and water. They have also a dish representing the bricks required to be made by their forefathers in Egypt. This is a thick paste composed of apples, almonds, nuts, and figs, dressed in wine and seasoned with cinnamon.—Every Jew who can afford wine, also provides some for this occasion.

The family being seated, the master of the house pronounces a grace over the table in general, and the wine in particular. Then leaning in a stately manner on his left arm, as an indication of the liberty which the Israelites regained when they departed from Egypt, he drinks a glass of wine: in which he is followed by all the company. Having emptied their glasses, they dip some of the herbs in vinegar, and eat them, while the master repeats another benediction. The master next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate, or under the cushion on which he leans; in professed allusion to the circumstance recorded by Moses that "the people took "their dough before it was leavened, their kneading "troughs being bound up in their clothes."[1] He removes the lamb and egg from the table. Then the plate containing the cakes being lifted up by the hands of the whole company, they unite in rehearsing: 'This is the bread of poverty and affliction 'which our fathers did eat in Egypt. Whosoever 'hungers, let him come and eat. Whosoever needs, 'let him come and eat of the paschal lamb. This 'year we are here: the next, God willing, we shall 'be in the land of Canaan. This year we are ser'vants: the next, if God will, we shall be free, 'children of the family and lords.'

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[1] Exod. xii. 34.

The lamb and egg are again placed on the table, and another glass of wine is taken. The plate containing the cakes is removed, in order that the children may be excited to inquire into the meaning of the festival. If no children are present, some adult proposes a question according to a prescribed form; which is answered by an account of the captivity and slavery of the nation in Egypt, their deliverance by Moses, and the institution of the Passover on that occasion. This recital is followed by some psalms and hymns. After which—(not to proceed with a detail of every particular movement)—the cakes are replaced on the table, and pieces of them are distributed among the company, who 'instead of the 'paschal lamb,' the oblation of which is wholly discontinued,[1] 'eat this unleavened bread,' with some of the bitter herbs and part of the pudding made in memory of the bricks.

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[1] The reason assigned by the rabbies for discontinuing the oblation of the paschal lamb and the rites with which it was to be accompanied, is, that those ceremonies can be lawfully performed only in the land of Canaan, all other countries being unholy and polluted. But do the Jews now resident in Palestine perform those services? If not,

After this succeeds a plentiful supper, which is followed by some more pieces of the cakes, and two more glasses of wine: for they are required on this occasion to drink four glasses each; and every glass, according to the rabbies, commemorates a special blessing vouchsafed to their forefathers. The fourth and last cup is accompanied with some passages borrowed from the scripture, imprecating the divine vengeance on the Heathens and on all the enemies of Israel.—The same course of ceremonies is repeated on the second night.—This ceremonial, the modern Jews profess to believe, 'will be as acceptable in the 'presence of the Lord as the actual offering of the 'Passover.'

The first two days, and the last two, are kept as days of high solemnity, being celebrated with great pomp, by extraordinary services in the synagogue, and by an abstinence from all labour, nearly as strict as on the sabbath; except that they are allowed to make a fire, dress their meat, and carry any things they want from one place to another. The four intermediate days are a kind of half-holydays, distinguished from common days only by the interdiction of servile work, and a long list of particular restrictions, which it would be tedious, and, after the specimens of rabbinical subtilty and casuistry already

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what is the reason of *their* omission of so important a part of the law? and can the reason assigned by the rabbies for the omission in other countries be the true one?

exhibited, unnecessary to recite. The last day of the festival is concluded with the ceremony called *Habdala*, which, with the omission of the spice, is performed in the same manner as at the close of the sabbath.[1] After this they are at liberty to return to the use of leavened bread.—Contracts of marriage may be made, but no marriage is to be solemnized, during this festival.[2]

THE THIRTY-THIRD OF THE OMER.—The *sixteenth* of the month *Nisan* was the day for offering an *omer* or sheaf, the first fruits of the barley harvest.[3] That and the next forty-nine days are called *days of the omer*; of which the first thirty-two are considered as a season of sadness. The *thirty-third of the omer*, or the *eighteenth* of the month *Ijar*, is celebrated as a kind of festival; 'the occasion of which is traditionally believed to have been a great mortality that 'raged among the disciples of rabbi Akiba, and 'ceased as on this day.'[4]

THE FEAST OF PENTECOST is on the *sixth* day of the month *Sivan*, the *fiftieth* of the *Omer*. From this circumstance it obtains the name of *Pentecost*, which is derived from a Greek word signifying the

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[1] See this described, p. 361—365.

[2] Buxtorf. Synag. Jud. c. xvii. xviii. p. 383—434. Leo Modena's Rites and Customs, P. iii. c. 3. s. 1—10. Abendana's Polity of the Jews, p. 189—192. David Levi, p. 37—61.

[3] Levit. xxiii. 10. *Vide* Poli Synops. in loc.

[4] Abendana, P. 194. David Levi, p. 62. Leo Modena, P. iii. c. 3. s. 11, 12.

fiftieth. Moses calls it the *Feast of Weeks*, because it was fixed at the end of seven weeks from the offering of the sheaf; and the *Feast of First Fruits*, because an offering was then to be made of two loaves the produce of the corn just reaped.[1] This festival, which, it has already been stated,[2] now includes two days, is kept with the same strictness as the first two days of the Passover and is celebrated with peculiar services in the synagogues. In some countries it is customary to adorn the synagogues and houses with flowers and odoriferous herbs.[3] The book of Ruth is read, because the circumstances it relates took place at the time of harvest. 'At this time too, the Jews tell us, 'the law was delivered on Mount Sinai, and there'fore that portion of scripture which declares the 'delivery of the decalogue is solemnly read.'[4] The *six hundred and thirteen* precepts said to comprehend the whole law, are also formally recited.[5] The morning service of the second day is concluded with prayers for the dead.[6] On the evening of the second day the festival is terminated by the ceremony of Habdala performed in the same manner as on the eighth day of the Passover.[1]

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[1] Levit. xxiii. 15—21. Numb. xxviii. 26—31. [2] Page 376.

[3] Leo Modena's Rites and Customs, P. iii. c. 4. s. 3.

[4] Abendana's Polity of the Jews, p. 194. David Levi, p. 63.

[5] Prayers for the Feast of Pentecost, p. 119—131.

The ritual for this feast contains also some curious compositions in honour of the Law, which several rabbinical writers represent as having been *created* before the formation of the universe, and which the compilers of these offices affirm to have existed '*two thousand years before* '*the creation of the world.*' p. 70. '*two thousand years before God* '*began his work.*' p. 153.

[6] This office is entitled 'THE MEMORIAL OF DEPARTED SOULS. *It* '*is customary to make mention of the souls of departed parents and others,* '*on the day of Atonement, and the ultimate days of the three festivals,*'

THE SEVENTEENTH OF TAMUZ is a solemn Fast; which according to the rabbies, is called by Zechariah "the fast of the fourth month;" and is now kept on account of several mournful events,—the breaking of the tables of the law by Moses, the cessation of the daily sacrifice in the first temple, and the entrance of the Romans into the city of Jerusalem through a breach in the walls when it was besieged by Titus;—all which they tell us happened on this day.[2]

THE NINTH OF AB is a very strict Fast, supposed to be the same that Zechariah calls "the fast of the

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Passover, Pentecost, and Tabernacles, '*and to offer for the repose* '*of their souls.*'

'May God remember the soul of my honoured father, A. B. who is 'gone to his repose; for that I now solemnly offer charity for his sake; 'in reward of this, may his soul enjoy eternal life, with the souls of 'Abraham, Isaac, and Jacob; Sarah, Rebekah, Rachel, and Leah; and 'the rest of the righteous males and females that are in Paradise; and 'let us say, Amen.

'May God remember the soul of my honoured mother, C. D. who 'is gone,' &c.

'May God remember the souls of my father and mother, my grand- 'fathers and grandmothers, my uncles and aunts, my brothers and 'sisters, whether paternal or maternal, who are gone, &c.' *Prayers for the feast of Pentecost*, p. 181.

[1] Leo Modena's Rites and Customs, P. iii. c. 4. s. 5. Vide Buxtorf, Synag. Jud. c. 20.

[2] Zech. viii. 19. Abendana's Polity of the Jews, p. 195. David Levi, p. 70, 71. Buxtorf. *ibid*, p. 564.

"fifth month." It was first occasioned, according to the rabbies, by the burning of Jerusalem by Nebuchadnezzar, which they tell us began on this day and continued till the next: and it is now further kept on account of the destruction of the second temple, which is said to have happened on the same day. The services of the synagogue are long; the morning service occupies six hours, from six o'clock till twelve. The book of the Lamentations is read, with other lessons appropriate to the occasion. All labour is suspended, as on the sabbath, and every Jew who is in health is required to observe a rigid abstinence from all meat and drink, from before sun-set when the fast commences, till after sun-set the next evening when it ends.[1]

The Festival of the New Year, which includes the first and second days of Tisri, is celebrated by a discontinuance of all labour except what may be necessary for the preparation for their food, and by long and repeated services in the synagogue.

It is a received opinion of the Jews that the world was created on this day: and on this day they are taught to believe that God sits in judgment on mankind. The prayers appointed for this festival contain the following account of the divine procedure. 'This 'day three books are opened; of the righteous, who 'observe the precepts; of the middling; and of the 'presumptuously wicked. The righteous are in-

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[1] Zech. viii. 19. Jer. lii. 12. Abendana's Polity of the Jews, p. 195. David Levi, p. 71—73. Buxtorf. Synag. Jud. c. xxx. p. 566—572.

'stantly written to everlasting life, and the wicked 'to the burning fire; but those whose works are 'equal, remain in suspense till the day of Atonement. 'If they return from their evil works, are careful to 'repent, and reform their actions, then will their 'portion be in life with the righteous; but, if they 'do not repent, death is their destination.'[1] In reference to the judgments supposed to be recorded in these books,—'when they come out of the synagogue on the first night of the festival they salute 'each other thus, *To a good year shall ye be inscribed:* 'to which they answer, *Thou also.*'[2] To this object also many of their prayers are directed: and the Chassan or reader is considered as the deputy or substitute of those who are 'sick or totally ignorant,' and incapable of offering prayers for themselves. The reader in his prayers describes himself as praying for himself, and for his household and others who have 'deputed' him;[3] as sent on a mission by an inestimable congregation.[4] But it is stated 'that 'those who wish to be exempted by the reader, must 'take particular care to attend to him, and not miss 'one word of what he says; but this is almost impossible: because some of the poems are sung 'aloud in an audible voice by the reader, and others 'said in a low voice, so as not to be heard by 'the congregation.[5] This defect is proposed to be remedied in some measure, by furnishing the illiterate with translations of the prayers in the vernacular tongue.[1]

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[1] Prayers for the New Year, p. 197.

[2] *Ibid.* p. 49.

[3] *Ibid.* p. 49.

[4] *Ibid.* p. 181.

[5] *Ibid.* p. 48.

This festival is also called *the feast of trumpets.*[2] In the morning service, after the lessons from the Law and the Prophets, they blow a trumpet or cornet, which is required to be made of ram's horn, in memory of the *ram* which was substituted for Isaac on Mount Moriah. The prayers make frequent allusions to that transaction, which the rabbies affirm to have happened on this day. The blowing of the cornet is preceded by a grace; and as soon as it has been sounded the reader proclaims, 'Happy is the 'people who know the joyful sound: O Lord! in 'the light of thy countenance they shall walk.'[3] The shouphar or cornet is sounded many times in the course of this festival. Among other reasons for it, the following is assigned in one of the prayers: 'thy people are assembled to supplicate thee: they 'blow and sound the shouphar, as it is said in thy 'law, to confound the accuser, Satan, that he may 'not be able to accuse them before thee.[4]

Between the morning and afternoon services, on the second day, it is their custom to go to some river, or to the sea side, and shake their garments over the water. By some, this ceremony is represented as a casting away of their sins and an accomplishment of the prophetical declaration: "Thou wilt cast all "their sins into the depths of the sea."[5] And others say, ‘ It is customary to go to a river where there are ‘ fish, to put us in mind that we are taken away ‘ suddenly, as a fish caught in a net; we therefore ‘ ought to repent while it is in our power, and not ‘ leave that for to-morrow which may as well be done ‘ to-day.’ [1]

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[1] See p. 339.

[2] Numb. xxix. 1.

[3] Prayers for the New Year, p. 100.

[4] *Ibid.* p. 196.

[5] Micah vii. 19.

THE FAST OF GEDALIAH is kept on the *third* day of *Tisri,* and is said to be the same that Zechariah calls “ the fast of the seventh month.” [2] It is observed in remembrance of the murder [3] of Gedaliah, the son of Ahikam.[4]

THE FAST OF ATONEMENT is on the *tenth* day of *Tisri.* The first ten days of this month are called *days of penitence,* in which various confessions and supplications are added to the daily prayers. The sabbath preceding the day of Atonement is called the *sabbath of penitence,* when it is customary for the chief rabbi of each synagogue to deliver a discourse on the subject of repentance. The Jews believe that during all these days God continues his examination of human actions, but defers passing sentence till the tenth; and that by the repentance and good works even of persons who on the first day are registered in the book of death, God may be induced on the day of Atonement to transfer their names to the book of life. In one of their prayers they say, ‘ On the ‘ first day of the year it is inscribed, and on the ‘ Fast day of Atonement it is sealed and determined, ‘ how many shall pass by,[1] and how many be born; ‘ who shall live, and who die; who shall finish his ‘ allotted time, and who not; who is to perish by ‘ fire, who by water, who by the sword, and who ‘ by wild beasts; who by hunger, or who by thirst; ‘ who by an earthquake, or who by the plague; ‘ who by strangling, or who by lapidation; who ‘ shall be at rest, and who shall be wandering; who ‘ shall remain tranquil, and who be disturbed; who ‘ shall reap enjoyment, and who be painfully afflicted; ‘ who shall grow rich, and who become poor; who ‘ shall be cast down, and who exalted. But penitence, ‘ prayer, and charity, can avert the evil decree.’[2]

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[1] Prayers for the New Year, p. 158. Jewish Repository, vol. iii. p. 380. David Levi, p. 75—85. Leo Modena’s Rites and Customs, P. iii. c. v. Buxtorf. Synag. Jud. c. xxiv. p. 493—506.

[2] Zech. viii. 19.

[3] Jer. xli. 2.

[4] Abendana’s Polity of the Jews, p. 197. David Levi, p. 85. Buxtorf. *ibid.* c. xxx. p. 572, 573.

Among the Jews in many countries it has been customary on the ninth day, or vigil of the Fast, after they return from the morning service of the synagogue to their respective habitations, to perform a ceremony which is evidently designed as a substitute for their ancient sacrifices.[3] The master of each house, with a *cock* in his hands, stands up in the midst of his family, and recites the tenth, fourteenth, seventeenth, and five following verses of the hundredth and seventh psalm; to which he adds part of the speech of Elihu in the thirty-third chapter of Job: "If there be a messenger with him, "an interpreter, one among a thousand to shew "unto man his uprightness: then he is gracious "unto him, and saith, Deliver him from going down "to the pit; I have found a ransom." Then he strikes his head with the cock three times; saying at each stroke: 'Let this cock be a commutation for 'me; let him be substituted in my place; let him 'be an atonement for me; let this cock be put to 'death; but let a fortunate life be vouchsafed to me 'and to all Israel.' Having repeated this three times, for himself, for his family, and for the strangers who are with him, he proceeds to kill the cock; which he strangles by compressing the neck with his hand; at the same time reflecting that he himself deserves to be strangled. Then he cuts the cock's throat with a knife; reflecting, during this operation, that he himself deserves to fall by the sword. In the next place, he dashes the cock on the ground, to signify that he himself deserves to be stoned. Lastly, he roasts the cock, as an acknowledgment of his own deserving to die by fire. The entrails are generally thrown upon the roof of the house. The cocks used on this occasion are, if possible, to be white; but a red one is deemed altogether unfit for the purpose. After this ceremony, they repair to the burial ground, where they recite confessions and prayers, and distribute the value of the expiatory cocks in alms to the poor. The cocks are dressed in the afternoon, and eaten before sun-set.[1]

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[1] ‘ This denotes abortions, which may be said to pass by the world ‘ without entering it.’

[2] Prayers for the Day of Atonement, p. 35.

[3] Levit. xvi.

This ceremony is said to have been long disused in Italy and the East, as a groundless superstition.[2] Whether the practice *generally* prevails in the present day, I have not been able to ascertain; but it has certainly been continued among the Jews in *Germany* down to a very recent date.

Before the commencement of the Fast, they endeavour to settle all their disputes, and terminate their quarrels with each other; mutually tendering concessions and restitutions to all whom they have affronted or injured, and expressing forgiveness towards their offending brethren.[3] Some purify themselves by ablutions, and a few of the more sanctimonious members of the synagogue have been known to undergo the penance of voluntary flagellation. This is performed by two persons successively inflicting upon each other thirty-nine stripes, or thirteen lashes with a triple scourge.[4]

In the afternoon they make a hearty meal, to prepare themselves for the approaching Fast which is of the most rigid kind. From before sun-set on the ninth day till after sun-set the next evening, they are forbidden to 'take any manner of sustenance, 'even so much as a drop of fair water.'[5]

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[1] Buxtorf. Synag. Jud. c. xxv. p. 508—516. Addison's State of the Jews, p. 186, 187.

[2] Leo Modena's Rites and Customs, P. iii. c. 6. s. 2.

[3] David Levi, p. 89. Buxtorf. *ibid.* p. 517—519.

[4] Leo Modena, *ibid.* P. iii. c. 6. s. 3. Buxtorf. *ibid.* p. 521—523.

[5] David Levi, p. 88. Leo Modena, *ibid.* P. iii. c. 6. s. 3.

The synagogue is crowded on this occasion by many Israelites, both male and female, who never visit it on any other day throughout the year. It is also splendidly illuminated with wax candles, which remain burning night and day till the Fast is concluded.

'On the ninth day at even, at nearly the same 'hour as the sabbath begins, after having cleaned 'themselves and dressed in their best apparel in 'honour of the day, they go to the synagogue to 'the evening prayers of the Fast; where they 'remain, saying prayers and supplications, upwards 'of three hours.' Some devotees remain in the synagogue all night. Those who returned home after the evening service, assemble again at six o'clock the next morning, and continue in the synagogue the whole of the day. The lessons, confessions, and supplications, employ more than twelve hours without intermission. [1]

It would be tedious to enter into a minute account of the various offices included in these devotions. A general idea of their nature may be formed from the specimens of Jewish prayers already given; and particularly, the grounds upon which forgiveness of sins is implored and expected, are plainly stated in the passages extracted from the particular services of this Fast. [2] But the special confession and supplication prescribed for this occasion, and repeated several times in the course of the day, is too remarkable to be passed over, and is therefore inserted in a note below.[1]

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[1] David Levi, p. 90—98. Leo Modena's Rites and Customs, P. iii. c. 6. s. 4, 5.

[2] Pages 120—125.

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[1] 'Our God, and the God of our ancestors, may our prayers come 'before thee, and withdraw not thyself from our supplications; for 'we are not so shameless of face, or hardened, as to declare in thy 'presence, O Eternal, our God! and the God of our fathers, that we 'are righteous, and have not sinned; verily, (we confess) we have 'sinned.

'We have trespassed; we have dealt treacherously; we have stolen; 'we have spoken slander; we have committed iniquity, and have 'done wickedly; we have acted presumptuously; we have committed 'violence; we have framed falsehood; we have counselled evil; we 'have uttered lies; we have scorned; we have rebelled; we have 'blasphemed; we have revolted; we have acted perversely; we have 'transgressed; we have oppressed; we have been stiff-necked; we have 'acted wickedly; we have corrupted; we have done abominably; we 'have gone astray, and have caused others to err; we have turned 'aside from thy excellent precepts and institutions, and which hath not 'profited us; but thou art just concerning all that is come upon us; for 'thou hast dealt most truly, but we have done wickedly.

'O may it then be acceptable in thy presence, O Eternal, our God! 'and the God of our fathers, to pardon all our sins, and forgive all our 'iniquities, and grant us remission for all our transgressions.

'For the sin which we have committed against thee, either by com'pulsion, or voluntarily. And for the sin which we have committed 'against thee with a stubborn heart.

'For the sin which we have committed against thee out of ignorance. 'And for the sin which we have committed against thee with the 'utterance of our lips.

'For the sin which we have committed against thee with incestuous 'lewdness. And for the sin which we have committed against thee 'either publicly or secretly.

'For the sin which we have committed against thee with deliberate 'deceit. And for the sin which we have committed against thee with 'the speech of the mouth.

'For the sin which we have committed against thee by oppressing our 'neighbour. And for the sin which we have committed against thee by 'the evil cogitation of the heart.

'For the sin which we have committed against thee by assembling 'to commit fornication. And for the sin which we have committed

When the prayers are finished, and night is come, they sound the cornet to announce that the Fast is

‘ against thee by acknowledging our sins with our mouth, but do not ‘ repent in our heart.

‘ For the sins which we have committed against thee by despising our ‘ parents and teachers. And for the sin which we have committed ‘ against thee either presumptuously or ignorantly.

‘ For the sin which we have committed against thee with violence. ‘ And for the sin which we have committed against thee by the profanation of thy name.

‘ For the sin which we have committed against thee with defiled lips. ‘ And for the sin which we have committed against thee with foolish ‘ expressions.

‘ For the sin which we have committed against thee with the evil ‘ imagination. And for the sin which we have committed against thee ‘ either knowingly or without deliberation.

‘ Yet, for all of them, O God of forgiveness, forgive us, pardon us, ‘ and grant us remission.

‘ For the sin which we have committed against thee by denying and ‘ lying. And for the sin which we have committed against thee by ‘ taking or giving a bribe.

‘ For the sin which we have committed against thee by scoffing. And ‘ for the sin which we have committed against thee by calumny.

‘ For the sin which we have committed against thee in traffic. ‘ And for the sin which we have committed against thee in meat ‘ and drink.

‘ For the sin which we have committed against thee by extortion and ‘ usury. And for the sin which we have committed against thee by ‘ immodest discourse.

‘ For the sin which we have committed against thee by chattering. ‘ And for the sin which we have committed against thee with the ‘ twinkling of our eyes.

‘ For the sin which we have committed against thee with haughty ‘ looks. And for the sin which we have committed against thee with ‘ shamelessness.

‘ Yet for all of them, O God of forgiveness, forgive us, pardon us, ‘ and grant us remission.

‘ For the sin which we have committed against thee by shaking ‘ off the yoke of thy law. And for the sin which we have committed ‘ against thee by litigiousness.

ended.[1] Then, according to some of their rabbies, they may congratulate themselves on having per-

‘For the sin which we have committed against thee by treachery ‘to our neighbour. And for the sin which we have committed against ‘thee by envy.

‘For the sin which we have committed against thee by levity. And ‘for the sin which we have committed against thee by our stubbornness.

‘For the sin which we have committed against thee by running ‘swiftly to do evil. And for the sin which we have committed against ‘thee by tale-bearing.

‘For the sin which we have committed against thee by false-swearing. ‘And for the sin which we have committed against thee by causeless ‘enmity.

‘For the sin which we have committed against thee by embezzlement. ‘And for the sin which we have committed against thee by ecstacy.

‘Yet for all of them, O God of forgiveness, forgive us, pardon us, and ‘grant us remission.

‘Also for the sins for which we were obliged to bring a burnt-offering.

‘And for the sins for which we were obliged to bring a sin-offering.

‘And for the sins for which we were obliged to bring an offering ‘according to our ability.

‘And for the sins for which we were obliged to bring a trespass-‘offering, for either a certain or a doubtful sin.

‘And for the sins for which we were obliged to suffer the stripes ‘of contumacy.

‘And for the sins for which we were obliged to suffer flagellation.

‘And for the sins for which we have incurred the penalty of death by ‘the hand of God.

‘And for the sins for which we have incurred the penalty of extirpation ‘and being childless.

‘And for the sins for which we have incurred the penalty of the four ‘kinds of death formerly inflicted by our tribunal of justice, viz. stoning, ‘burning, beheading, and strangling: for transgressing affirmative pre-‘cepts, or negative precepts; whether an action be appropriated thereto ‘or not, as well those which are known to us, as those which are ‘unknown unto us, we have already made confession of them before ‘thee, O Lord, our God! and the God of our fathers.’

German and Polish Jews' Prayer Book, p. 145—148. *Hebrew and English Prayer Book*, London, 1770. p. 182—186. *Prayers for Day of Atonement*, p. 11—14. et alibi.

[1] Prayers for the Day of Atonement, p. 212.

formed the services of this solemnity with such precision and fervour, that even Satan himself is constrained to applaud their piety.[1] Presuming that all their sins are pardoned,[2] they now depart from the synagogue, wishing each other a good year. After that they bless the New Moon; and then go home to enjoy a plentiful meal.[3]

THE FEAST OF TABERNACLES, or Tents, was divinely instituted, to be an annual commemoration of the manner in which the children of Israel lived in the wilderness, from the time of their departure out of Egypt till their entrance into the land of Canaan.[4] It commences on the *fifteenth* of Tisri; and as we have already seen,[5] is now kept *nine* days; being, like the feasts of Passover and Pentecost, extended one day beyond the original appointment.

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[1] Rabbi Eliezer, apud Buxtorf. Synag. Jud. c. xxvi. p. 537.

[2] ‘Antonio Margarita, a converted Jew of the sixteenth century, reproached them with the *Col Nidre,* an absolution, pronounced at the yearly Fast of Atonement, to all present, for all perjuries and breaches of vows and engagements committed by them in the preceding year. It is so called from the two words with which a prayer used at the Fast begins. But Eisenmenger, in his *Entdecktes Judenthum,* (Judaism unveiled) published in the seventeenth century, upbraids them with pronouncing this absolution prospectively in his day; that is, for the coming year. A German government, aware of this fact, not long since caused the Jews, when sworn in cases in which Christians were concerned, to make oath that they were not present at the last yearly promulgation of this absolution; forgetting that, if they were present, this last perjury was also comprised in this precautionary white-washing.’ *Quarterly Review,* No. 75. p. 124.

[3] Leo Modena's Rites and Customs, P. iii. c. 6. s. 7. David Levi, p. 98.

[4] Lev. xxiii. 33, 34.

[5] Page 376.

Every Jew who has a court or garden, is required to erect a tabernacle on this occasion. ‘ The inter-‘ mediate days, between the day of atonement and ‘ the feast of tabernacles, are employed in preparing ‘ the tabernacles, and ornamenting them in the most ‘ sumptuous manner that each individual can pos-‘ sibly afford.’ To every tabernacle, it is said, ‘ that ‘ there ought to be three good sides of wood, besides ‘ the side on which the door-way is. It must be ‘ erected in the open air; not within doors, or ‘ under the shelter of a tree. They must not be ‘ covered with hides, cloths, or vessels; but must ‘ be covered with boughs, but so loose that the stars ‘ may be seen, and the rain descend, through them. ‘ —The tabernacles, during the festival, are to be ‘ accounted as their proper dwellings, and they are ‘ obliged to eat, drink, and sleep in them. But sick ‘ persons, or such whose health may be endangered ‘ by the cold, are exempted from the observance ‘ of this precept. Thus also if the rain proves so ‘ great, that they cannot live dry in them, or the ‘ cold is so intense as to endanger their health, ‘ they may all return to their houses. Women and ‘ little children are also exempted from abiding in the ‘ tabernacles.’[1] In the same Prayer Book from which this account is quoted, it is added, in reference to *sleeping* in the tabernacles: ‘ *This* is not commonly ‘ done in northern countries; although it is allowed

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[1] Rules *appended to* Prayers for the Feast of Tabernacles, p. 237. 240.

'to be extremely meritorious, if it can possibly be 'done without danger to health.'[1]

The first two days of this festival, and the last two, are celebrated with active and pompous services in the synagogue, and the same strict abstinence from all servile labour as the first and last two of the feast of Passover. Particular prayers and lessons are appointed for the whole of the festival; but the five intermediate days are kept with less strictness, and the services performed on them differ less from the services on common working days. Against this feast they provide themselves with branches or twigs of citron, palm, myrtle, and willows of the brook; some of which they take to the synagogue on each of the first seven days, except that which happens to be the sabbath, and hold in their hands during the recital of certain psalms; the citron in the left hand, the other twigs in the right. With their hands thus adorned they march in procession round the altar, once on the first day, and once on the second. On each of the four succeeding days, they perform two of these circuitions. The seventh day, which is honoured with rather more solemnity than the four preceding ones, is called *Hosanna Rabba*, that is, 'assist with great succour:' 'being a solemn accla'mation used in the prayers of this day. They also 'on this day take forth seven of the laws,' or rather copies of the law, 'from out of the ark, and carry

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[1] See also Buxtorf's Synag Jud. c. xxi. p. 446—458.

'them to the altar.' To their bundles of boughs they add other branches of willow; 'and with the 'reader at their head, go seven times round the altar 'in remembrance of the sabbatical years,' according to some; or, according to others, in memory of the circumambulation of the walls of Jericho.[1]

The eighth and ninth are high days, especially the last; which is accounted a particular festival, and is called 'THE DAY OF THE REJOICING OF THE LAW.'[2] On this day three manuscripts of the Pentateuch are taken out of the ark, and carried by the Chassan and two other persons round the altar. Then they are laid upon the desk, and three portions are read by three different persons, one portion from each manuscript. The first of these portions is the last section, or thirty-third and thirty-fourth chapters of Deuteronomy; for this is the day on which the annual reading of the law is concluded. But as soon as this course is finished, it is immediately recommenced. The second portion now read consists of the first chapter, and first three verses of the second chapter, of Genesis. 'The reason of which,' it is said, 'is to shew that man should 'be continually employed in reading and studying 'the word of God.'[3]

On this day those offices of the synagogue which are annual, are put up to public auction for the year ensuing, and assigned to the best bidder.[1] The whole of these nine days, is a season of great joy and festivity, and the last is the most joyful and festive of all.

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[1] David Levi, p. 101—108. Leo Modena's Rites and Customs, P. iii. c. 7. s. 3—5. Buxtorf's Synag. Jud. c. xxi. p. 459—465.

[2] Prayers for the Feast of Tabernacles, p. 235.

[3] David Levi, p. 112—114. Buxtorf, *ibid.* c. xxvii. p. 540—546.

The high estimation in which the members of the synagogue are taught to hold the celebration of this festival, will appear by the following passage from their prayers. ‘ Let not the precept of tabernacles ‘ appear frivolous in thy sight; for its statutes are ‘ equal to all the precepts of the law: it must be ‘ fenced and cleared of stones: it is a beautiful path ‘ to everlasting life, with its constitutions and accu‘racies; for all those that observe it, will never ‘ stumble; and all those that slight it, will here‘after become a curse; and in the flame of the day ‘ that cometh, their shame will be visible: but they ‘ who take refuge in it, will incline to righteousness; ‘ they will receive their recompense.’ [2]

THE FEAST OF DEDICATION commences on the twenty-fifth of the month Chisleu, and continues eight days. It was instituted by Judas Maccabeus and his brethren, in memory of the purification of the temple, and the dedication of the new altar of burnt-offering after the deliverance of Jerusalem from the oppressions of Antiochus Epiphanes.[3] The rabbies tell us that when the sanctuary had been ‘ cleansed and dedicated, and the priests came ‘ to light the lamp which was to burn continually

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[1] See page 333.

[2] Prayers for the Feast of Tabernacles, p. 132.

[3] 1 Maccab. iv. 43—59.

'before the Lord, there was no more oil found 'than what would burn for one night, all the rest 'being polluted; and it would take eight days 'time before they could get and prepare' a fresh supply; because being defiled by the dead bodies of their enemies, they would require seven days of purification, and one day more would be employed in gathering olives and expressing the oil: but that 'the Almighty wrought so great a miracle 'that that small portion of oil did burn eight days 'and nights till they had got a fresh supply. 'Wherefore on the first night they light one light' in the synagogue; on the second night, two; on the third night, three; 'adding one every night 'till the last night, when they light up eight. 'These lamps are to be lighted with oil of olive, 'in commemoration of the miracle; but where oil 'of olive cannot be procured, they light with 'wax.'[1] Hence this feast is also called the *feast of lights*. It requires no suspension of any business or labour, and beside the lighting of the lamps and a few additions to their ordinary prayers and daily lessons, is chiefly distinguished by feasting and jollity.[2]

THE TENTH OF TEVETH is kept as a fast, supposed to be mentioned by Zechariah as "the fast "of the tenth month," and said to be occasioned by the first approaches of Nebuchadnezzar to the siege of Jerusalem, which, according to the rabbies, began upon this day.[1]

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[1] David Levi, p. 116—120.

[2] Buxtorf. Synag. Jud. c. xxviii. p. 546—562. Leo Modena's Rites and Customs, P. iii. c. 9.

The Fast of Esther is kept on the thirteenth of the month Adar, in memory of her fasting three days and nights, before she went to supplicate the king on behalf the Jews, who had been marked out for destruction by Haman. 'When the thirteenth of Adar happens on the sabbath, this fast is kept on the Thursday before: the reason of which is this; the day after is the feast of Purim, and the day before being Friday, they could not finish the Fast, on account of the sabbath beginning before dark, and their being obliged to fast till night.'

The Feast of Purim, (or *Lots* as the Persian word *Purim* signifies,) includes the next two days, the fourteenth and fifteenth; of which the first is observed as the principal. During this festival the book of Esther is solemnly read in the synagogue; and whenever the name of Haman occurs, the whole congegation clap their hands, stamp with their feet, and vociferate, 'Let his name and memory be blotted out.'—'The name of the wicked shall rot.' 'It is also customary for the children, who have little wooden hammers, to knock against the wall, as a memorial that they should endeavour to destroy the whole seed of Amalek.'[2]

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[1] Abendana's Polity of the Jews, p. 198. David Levi, p. 120.

[2] David Levi, *ubi infra*.

Their prayers for the deliverance of their nation, are accompanied with curses on Haman and his wife, and blessings on Mordecai and Esther. This is a time of peculiar gaiety. Alms are given to the poor; relations and friends send presents to each other; all furnish their tables with every luxury they can command; and they indulge themselves largely in their cups, in memory of Esther's banquet of wine at which she succeeded in defeating the designs of Haman.—In embolismic years, this festival is celebrated in the thirteenth month, *Veadar.*[1]

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[1] David Levi, p. 125—129. Leo Modenas's Rites and Customs, P. iii. c. 10. Buxtorf. Synag. Jud. c. xxix. p. 553—563.

CHAPTER XXII.

Meats.—Drinks.—Culinary and Table Utensils.

THE writings of the rabbies contain numerous directions and prohibitions respecting meats and drinks: many of them in conformity with the provisions of the law of Moses, and many more without any other foundation than the traditions of the fathers. Some of their regulations and injunctions have fallen into general disuse, and a minute detail even of those which continue to be regarded would be rather tedious than entertaining or instructive. I shall therefore confine myself to a brief sketch of the principal customs which the members of the synagogue are now required to observe relative to those matters.

They are not permitted to taste the flesh of any four-footed animals, but those which both chew the cud and part the hoof; as sheep, oxen, and goats: they must not eat rabbits, hares, or swine. They are to eat no fish, but such as have both scales and fins, no birds of prey, nor any reptile. They are required to abstain from all the species of birds or fowls prohibited in the law; but are at liberty to make use of any others.

They are not to eat the blood of any beast or bird; nor to partake of the flesh of any beast or bird, whose throat has not been cut in order to drain off its blood. They are not to eat of any creature that dies of itself.

Cattle, for their use, are required to be slaughtered by a Jew, duly qualified and specially appointed for that purpose. After an animal is killed, he examines whether the inward parts are perfectly sound. If he finds the least blemish of any kind, the whole carcase is rejected as unfit for Jewish tables. If it is found in the state required, he affixes to it a leaden seal, on one side of which is the word (כשר) *Casher* which signifies *right*, and on the other the day of the week in Hebrew characters. At every Christian butcher's, who sells meat to the Jews, there is a Jew stationed, who is appointed by the rulers of the synagogue to superintend it. When the carcase is cut up he is also to seal the respective pieces.

Of those beasts which are allowed they are not to eat the hind quarters unless the sinew of the thigh is taken out, which is a troublesome and expensive operation, requiring a person duly qualified and specially appointed for that particular purpose; and therefore it is rarely done.

Previously to boiling any meat they are required to let it lie half an hour in water and an hour in salt, and then to rinse off the salt with clean water. This is designed to draw out any remaining blood.

They must not kill a cow and her calf, an ewe and her lamb, or a she-goat and her kid on the same day.

Equal nicety is required in the slaughter and subsequent examination of birds, or fowls, as of beasts. The knife used on all these occasions is to be very sharp and free from notches.

From the prohibition in the law, not to "seethe "a kid in his mother's milk," it is inferred, that they must not eat meat and butter together. For this reason also they hold it unlawful to eat cheese made by Christians; theirs being made under the superintendence of a Jew, and the milk from which it is made being turned in a different manner.

For this reason the vessels used for meat are not to be employed for things consisting either wholly or partly of milk: and therefore, both for dressing and eating their different victuals, they are obliged to have different utensils, even to the minutest articles, such as knives, forks, spoons, &c. If by accident either of these kinds of food are put into a vessel appropriated to the other kind, the food is accounted unfit to be eaten; and if the vessel is of earthenware it is broken in pieces, or thrown aside as useless: if it is of metal or stone, a purgation by passing through fire, or by ablution in boiling water, is sufficient to render it fit for use as before.

For the same reason, they deem it necessary to purchase their kitchen utensils perfectly new: lest, if they were not new, and had been in the possession of Gentiles, they should have been polluted by being used for any forbidden meats.[1]

The prohibitions of the rabbies in former ages, against drinking wine which had been made or tasted by any but Jews, seem to be wholly obsolete; and with reference to drink, the Jews at present differ little, if at all, from the people among whom they live, except at time of the passover, which has been already mentioned.

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[1] David Levi, p. 214—216. Leo Modena's Rites and Customs, P. ii. c. 7. P. i. c. 3. s. 1. *Vide etiam* Buxtorf. Synag. Jud. c. 33—36. p. 593—619.

CHAPTER XXIII.

Marriage.—Divorce.—Customs relating to Widows and the Brothers of their deceased Husbands.

MARRIAGE is accounted the indispensable duty of every Jew. The time which the rabbies have assigned as the most proper for discharging this obligation, is the age of eighteen; and men who remain in celibacy long after, are considered as living in sin. Polygamy is sanctioned by the Talmud, and is sometimes practised by the Jews in the East; but has long been discontinued among their brethren in Europe.[1]

When a marriage is agreed upon, the promise is made before witnesses; which is called *betrothing* or *espousing*. The parties continue betrothed sometimes six months, sometimes a year, or more, before the union is consummated.[2]

Their marriage ceremonies, in different times and places, have exhibited some unimportant varieties; but the latest of their own writers have given the following general account of them, as performed in this and other countries in the present age.

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[1] Leo Modena's Rites and Customs, P. iv. c. 2. s. 1, 2. David Levi, p. 131. Addison's Ceremonies of the Jews, c. iv. p. 41. c. viii. p. 71, 72.

[2] Leo Modena, *ibid.* P. iv. c. 3. s. 1. David Levi, p. 132.

On the day fixed for the solemnization of the nuptials, the bride and bridegroom are conducted to the place appointed for the celebration of the ceremony. The bride is escorted by women, and the bridegroom by men. The company is generally large, including most or all of their friends and acquaintance. Ten men, at least, must be present; or the marriage is null and void. The chief rabbi and chassan of the synagogue form part of the company.

A velvet canopy is brought into the room, and extended on four long poles. The bride and bridegroom are led to their station under this canopy; the bridegroom by two men, and the bride by two women, her face being covered with a veil. These two men and two women are always the parents of the bride and bridegroom, if they happen to be living; otherwise this office is performed by their nearest kindred; a man and his wife for the bride, and another man and his wife for the bridegroom; though the bridegroom is led by the men, and the bride by the women. The parties are placed opposite to each other, and then 'the person who 'performs the ceremony takes a glass of wine in his 'hand, and says: 'Blessed art thou, O Lord our 'God, King of the universe! who createst the fruit 'of the vine. Blessed art thou, O Lord our God, 'King of the universe! who hast sanctified us with 'thy commandments, and hast forbidden us fornica-

‘ tion, and hast restrained us from the bretrothed, ‘ but hast permitted us those who are married to us, ‘ by means of the canopy and wedlock. Blessed ‘ art thou, O Lord! who sanctifiest Israel.’ The ‘ bridegroom and bride then drink of the wine; after ‘ which the bridegroom takes the ring, and puts it ‘ on the bride’s finger; saying, ‘ Behold thou art ‘ wedded to me with this ring, according to the law ‘ of Moses and Israel.’

Then the marriage contract is read, which specifies that the bridegroom A. B. agrees to take the bride C. D. as his lawful wife, according to the law of Moses and Israel; and that he will keep, maintain, honour, and cherish her, according to the manner of all the Jews, who honour, keep, maintain, and cherish their wives; and that he will keep her in clothing decently, according to the custom of the world. This instrument also specifies what sum he settles upon her in case of his death; and he obliges his heirs, executors, and administrators, to pay the same to her out of the first produce of his effects.

After the reading of this instrument, the person performing the ceremony takes another glass of wine, and repeats seven benedictions. Then the bridegroom and bride drink the wine; after which the empty glass is laid on the floor, and the bridegroom, stamping on it, breaks it to pieces. This part of the ceremony is said to be intended as an indication of the fatality of life. Then all the company shout, *Good luck to you.* The ceremony is followed by a contribution for the poor of the land of Canaan. The nuptial feast is as sumptuous as the parties can afford, and continues for seven days.[1]

A Jew is at liberty to divorce his wife at any time, for any cause, or for no substantial cause at all: he himself being the sole judge of its sufficiency. To prevent divorces from taking place on sudden sallies of passion which might afterwards be regretted, the synagogue has ordained several formalities to be observed on such occasions; the execution of which, causes considerable delay, and so allows opportunity for a reconsideration of the matter before the separation actually takes place. There must be a regular Bill of Divorce, written by one of their notaries, with the concurrence of three rabbies, on ruled vellum, and containing neither more nor fewer than twelve lines. Many other punctilios are prescribed, as to the manner of writing, and the form in which it is to be expressed. The following is a translation of one, regularly filled up and executed.

‘On the fourth day of the week, on the eleventh day of the month Chisleu, in the year five thousand four hundred and fifty four from the creation of the world; according to the computation which we follow here in the city of Amsterdam, which is called *Amstelredam;* situated by the side of the sea called Taya, and by the river Amstel. I, Abraham, the son of Benjamin, surnamed Wolff, the priest; and at this time dwelling in the city of Amsterdam,

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[1] David Levi, p. 132—136. Spanish and Portuguese Jews' Prayer Book, p. 220, 221.

'which is called *Amstelredam*, which is situated by
'the sea-side called Taya, and by the river Amstel;
'or if I have any other name, or surname, or my
'parents, or my place, or the place of my parents;
'by my own free-will, without any compulsion, do
'put away, dismiss, and divorce thee, my wife
'Rebekah, the daughter of Jonah the Levite; who
'at this time resides in the city of Amsterdam, called
'*Amstelredam*, situated by the sea-side called Taya,
'and by the river Amstel; or if thou hast any other
'name, or surname, or thy parents, or thy place, or
'the place of thy parents: Who wast heretofore my
'wife; but now I put thee away, dismiss and divorce
'thee; so that from this time thou art in thine own
'power, and art at thine own disposal, and mayest
'be married to any other man, whom thou pleasest:
'and let no man hinder thee in my name, from this
'day forward, and for ever; and lo, thou art free to
'any man. Let this be to thee, from me, a bill
'of divorce, an instrument of dismission, and a
'letter of separation, according to the law of Moses
'and Israel.

'Sealtiel, the son of Paltiel, witness.

'Calonymus, the son of Gabriel, witness.'

At the reading and signing of the instrument there must be ten witnesses present, beside the two who subscribe it. On that occasion both parties generally appear before the rabbi, who examines the husband whether this act is the result of his own free choice. Having obtained satisfaction on this point, and seen the instrument duly executed and witnessed, he directs the man to deliver it to the woman. He drops it into her hand with the following declaration: 'Behold this is thy Bill of Divorce, and thou art herewith divorced from me, and art free to any other man.' The rabbi then lays an injunction on the woman not to marry again within ninety days, lest she should happen to be pregnant.

The man and woman are not allowed to be married to each other again, nor to be together alone. If the woman has been divorced for adultery, she is prohibited from marrying the object of that criminal connection. With these exceptions, the parties are both at liberty to marry whomsoever they please.

A man who is at a distance from his wife, in another country, or beyond the sea, may send her a bill of divorce by a messenger; but this messenger must be specially appointed, must hear the husband's order to the notary to write the bill, must see the writing and signing of it, and must receive the bill from the husband in the presence of the two subscribing witnesses, with the following commission: 'Take this Bill of Divorcement, and deliver it to my wife, in any place wheresoever thou canst find her; and thy hand shall be as mine, thy mouth as mine, thy act as my act, and thy delivery as my delivery; and I authorize and empower thee, even to appoint another messenger, if needful, in order that the Divorcement may reach her hands: and instantly that the Divorcement does reach her hands, either from thy hands or from the hands of thy messenger: she is divorced from me, and is free 'to any other man.' When the messenger delivers the instrument, he must do it in the presence of two witnesses, with the following declaration: 'Behold 'this is thy Bill of Divorcement which thy husband 'hath sent unto thee; and thou art herewith divorced 'from him, and art free to any other man; and this 'Bill of Divorcement was written and signed in my 'presence.'

Jews sometimes betroth their children when very young. A girl betrothed under ten years of age, to a man she dislikes, is entitled to a divorce at any time before she is twelve years and a day old. She is only required to declare that she will not be married to such a man, before two witnesses who commit her declaration to writing and deliver to her what is called a Divorcement of *Dislike.* She is then at liberty to marry whomsoever she pleases.[1]

By the law of Moses,[2] the brother of any man who had died without issue, and whose wife survived him, was required to marry the widow and raise up seed in his name; and the first-born son produced by such union was considered as the son of the deceased brother, and succeeded to his inheritance.[3] If the surviving brother refused to perform this duty, the woman was to complain to the elders of the place where she lived, who were commanded to summon him before them: and on his persisting in a refusal, the woman was, in their presence, to take off his shoe from his foot and spit in his face;[1] after which she was at liberty to be married to another man.

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[1] David Levi, p. 141—149. Leo Modena's Rites and Customs, P. iv. c. 6. Surenhus. Mishna, Præfat. in tom. iii. p. 324, 325. Bartoloc. Bib. Rab. tom. iv. p. 550—552. Buxtorf. Synag. Jud. c. xl.

[2] Deut. xxv. 5—10.

[3] The scripture assigns no other reason or design of this institution, than "that the name" of the deceased "be not put out of Israel,"—

"to raise up unto" him "a name in Israel,"—"to build up his house." It may gratify the curiosity of the reader, to state some of the discoveries of the rabbies on this subject. One of these oracles of the synagogue informs us, 'that the design of the precept of leviration 'was for the benefit of the soul of the deceased. For as to the man, 'who leaves behind him a son; seeing that there is a concatenation 'and emanation from the soul of the father unto the son, that son, by 'choosing what is good, may perfect the soul of his father with the 'utmost degree of perfection; according to the saying of our doctors 'of blessed memory, that the son will justify the father; and so by 'his means, the father may be released from transmigration, or the 'returning of his soul into a different body. But of his soul who 'lives and dies childless, having no son; seeing that it must of necessity 'be convolved, and return to the earth, the law takes special care that 'it shall not be circumvolved, except in that bodily and elementary 'substance which makes the nearest approximation to the one from 'which it has been separated. For this reason it commands, that the 'brother of the deceased shall marry his wife; as there can be no doubt, 'that, if they have a son at all, the matter of which his body shall be 'constituted, will resemble that of the deceased more than any other 'substance, whatever, that exists in the world. But unto the first son, 'whom the brother of the deceased shall beget of his wife, there will 'proceed no concatenation or emanation, whatever, from the soul of that 'father who marries the wife, and performs the part of a brother-in-law 'to her: on the contrary, such father raises up seed, that is to say, he 'raises up the body of the son from the seed which he disseminates: 'but this raising up of the body he does not effect, except for his 'brother; in order that the soul of his deceased brother may return into 'it, for the attainment of its perfection.' *R. Arjeleb Ben Chajim, Peni Arje. f.* 73, cited in Jewish Repository, vol. iii. p. 228, 229, where passages are produced from other rabbies to the same purpose.

[1] Most of the modern Jewish commentators contend that the original

When there were several brothers, the Mishna states that upon the refusal of the eldest, application is made to the rest: and that if none of them would comply, the first was obliged, either to marry the widow, or to submit to the prescribed indignity.[1] By the Gemara, both the obligation and the liberty of marrying the wife of a deceased brother, are restricted to the eldest of the surviving brothers. And by the practice of the modern synagogue, this part of the law is, *in fact*, entirely abolished: the rabbies oblige their disciples invariably to refuse compliance with the *precept;* and nothing remains of the original institution, except the ceremony of releasing both parties from a connection which is never permitted to be formed.[2]

When this affair is to be transacted, three rabbies and two witnesses, immediately after the morning prayers in the synagogue are ended, proceed to some place which they had appointed the evening before: where they are also attended by others of the congregation as auditors and spectators. The widow and

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phrase signifies to *spit before him:* but I have ventured to state the matter according to the interpretation adopted in our English version; which, in this case, is supported by the Targum of Onkelos, and by the Samaritan, Syriac, Persic, Septuagint, and vulgate Versions. The Arabic Version, and the Targum of Jonathan, do indeed render it, *spit before him.* But in the only parallel passage which occurs, Numbers xii. 14, *all* these authorities agree in rendering, *spit in her face;* except the Targum of Jonathan, which has, *rebuke her to her face:* an expression so evidently intended as a paraphrase rather than a version, that it hardly deserves to be reckoned as an exception.

[1] Mishn. Yebamot, c. iv. s. 5. &c. cit. by Dr. Gill, on Mark xii. 21.

[2] Jewish Repository, vol. iii. p. 259.

brother-in-law, being called forward, declare that they are come to be released from each other. The chief rabbi questions the man, who avows his determination not to marry the woman. The man then puts on a shoe, used for that purpose, and the woman repeats;[1] "My husband's brother refuseth "to raise up unto his brother a name in Israel; he "will not perform the duty of my husband's brother." Then the brother says: "I like not to take her." The woman next, with her right hand, unties the shoe, takes it off, throws it upon the ground, and spits before him, saying, "So shall it be done "unto that man that will not build up his brother's "house: and his name shall be called in Israel, "The house of him that hath his shoe loosed." The persons present then exclaim three times: "His shoe is loosed." The business is concluded by the chief rabbi declaring the woman at liberty to marry any other man, and giving her a certificate to that effect.[2]

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[1] It can hardly be necessary to remind the reader, that this and all similar recitals are made in Hebrew. If the woman is unable to go through her recitals alone, she is assisted by the rabbi.

[2] David Levi, p. 138, 139. Leo Modena's Rites and Customs, P. iv. c. 7. s. 4.

CHAPTER XXIV.

Sickness.—Death.—Burial.—Mourning.

The Jewish liturgies include prayers for the sick. One circumstance of this ceremonial is too curious to be overlooked. When a person is believed to be dangerously ill it is customary to change his name, with the professed hope of evading or averting the sentence of death which it is apprehended may have been issued against him in the court of heaven. One of their prayer books contains the following

‘ Form of Change of Name.

‘ *After mentioning the name of the sick person, say :*

‘ By permission of the Supreme King of kings ;
‘ with the knowledge of the blessed God ; with
‘ the approbation of the celestial tribunal ; we
‘ change, alter, overturn, and supersede, the name
‘ of this sick person, whose name heretofore was
‘ A—. And from this day forward, his name shall
‘ no more be A— : but B— his name shall be
‘ called. And by the name of B— shall he be
‘ known, mentioned, called, spoken of, and named.

Then say :

‘ May the Supreme King of kings, through his
‘ infinite mercy, compassionate him, &c.’[1]

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[1] Spanish and Portuguese Jews' Prayer Book, p. 229.

In a note at the end of this prayer book, the members of the synagogue are taught by their rabbies, that ‘ four things annul an *evil* sentence ‘ against a man: charity, prayer, *change of name*, ‘ and change of actions, all of which are founded ‘ on scripture.’ The passage of scripture alleged as attributing this efficacy to *change of name*, is Genesis xvii. 15. “ And God said unto Abraham, “ As for Sarai thy wife, thou shalt not call her “ name Sarai, but Sarah shall her name be. And “ I will bless her, and give thee a son also of her.”[1]

Another of their prayer books has the following Form. ‘ God be merciful unto A—, and restore ‘ him to life and wonted health. Let his name ‘ henceforth be called B—: let him rejoice in this ‘ his name, and let it be confirmed upon him. Let ‘ it please thee, O God, that this change of his ‘ name may annul all hard and evil decrees, and ‘ reverse the sentence which has been passed against ‘ him. If death has been decreed upon A—, yet it ‘ is not decreed upon B—. If an evil decree has ‘ been issued against A—, it is not issued against ‘ B—. Behold, he is at this hour as it were another ‘ man, as a new creature, as an infant just born, to ‘ a good life and length of days.’[2]

When a Jew dies, all the water in the same and adjoining houses is instantly thrown away, and no priest must, upon any account, remain in either of those houses till the corpse is removed. Immediately on his decease,[1] the body is stripped and laid upon the floor, with clean straw under it; and it remains in that state, watched by a Jew, until the ceremony of cleansing with warm water is performed: part of which ceremony is, to hold up the body erect, and pour over it three successive ablutions, accompanied by a recital of the following passage of scripture, in Hebrew: "Then will I sprinkle "clean water upon you, and ye shall be clean from "all your filthiness." During this operation some one is to place his hand on the mouth of the corpse, that no water may enter it.[2]

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[1] Spanish and Portuguese Jews’ Prayer Book, p. 19.

[2] Italian Jews’ Prayer Book, cited by Buxtorf. Synag. Jud. c. xlix. p. 696, 697.

Near the body are placed a lighted taper, a bason of water, and a clean towel; that the soul of the deceased may have an opportunity of cleansing itself from the defilements it had contracted during life: for which purpose it is supposed to return to the place every night for a month. These things are kept in the room for thirty days and nights, and the water is changed every morning.[3]—This ordinance is esteemed peculiarly sacred; and some members of the synagogue being too poor to purchase these trifling articles, a society was established a few years ago,[1] among the Jews in London, to defray these expenses and perform other services, in cases of sickness and death, for their indigent brethren. A copy of a paper published by this society soon after its formation will be found in the note below.[2]

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[1] 'In Russian Poland, the Jews bury their dead hastily, believing 'them to be so when no steam appears on a glass applied to the mouth. 'If the jolting of the cart recals life and action, they believe that it is 'a devil who occupies the body, and deal with it accordingly. Thus 'says a very respectable Jew, an eye witness born and bred there.' Quarterly Review, No. 75, pp. 119, 120.

[2] Obligations of Christians, &c. p. 33. David Levi, p. 163, 164.

[3] Obligations &c. p. 34, 35.

'The Jews do not use close coffins, but usually four plain boards, loosely joined together; and the rabbies say, the bottom should only consist of laths, in order that the worms may destroy the body so much the sooner.[1] When the corpse is laid in the coffin, over the other sepulchral garments is put the *Talleth,* or the square garment with fringes, which the deceased had been accustomed to wear in the synagogue.[2]

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[1] In or about the year 1810, A. D.

[2] 'With the sanction of the chief Rabbi—'God has left us a remnant 'in the superb city of London; may he thus continue to add to us, until 'Shiloh come. Amen.

'We hereby make known, that we, being seventy in number, have 'undertaken to establish an important matter for the sake of heaven, 'and for the benefit of that class of poor, who often die in the streets, 'through some illness, or infirmities of age, having no friend, much 'less family, to take care of them at such a time. An instance of 'this happened on Wednesday, Parshath Vayearah. One of the above 'mentioned class had been ill for many days, unknown to any body; 'but it came at last miraculously to the knowledge of some of our 'brethren, the seed of Abraham, and we immediately adopted that 'measure, whereby we are distinguished from other nations, viz. 'bestowing charity. We maintained him to the day of his death, 'which happened a few days after our discovery; and after his death 'we went to his funeral; said prayers for his soul for the first seven 'days, and had likewise *a light burning for him*. From that period, we 'joined in forming a society for the relief of such. It happened, 'moreover, on Friday the 11th of Adar the first, that we were 'informed of a pious man, called Rabbi Jacob, who had lain many 'nights in the street, before the door of Mr. Cox, Petticoat Lane. 'We ordered him to be taken into a room, which he had hired for 'that purpose, where he had all due attendance till his death, which 'happened on Wednesday, the 15th of Adar the second, when he was 'buried in due form. Therefore, we hope that this will be taken into 'consideration, and will tend to strengthen our Institution. Surely 'by doing so we shall keep the following command—"*After the Lord* '*your God shall ye walk.*" Then will the Lord comfort Zion, and send 'the true Redeemer. Amen.'

'When the body is carried to the place of inter-'ment, the coffin is opened; and some earth, supposed 'to have been brought from Jerusalem, is placed under 'the head in a small bag, or strewed about the body, 'as a preservative. The relations and friends of the 'deceased then approach the corpse, one after another, 'holding one of his great toes in each hand, and 'imploring him to pardon all the offences they had 'committed against him in his life-time, and not to 'report evil against them in the other world; and 'the nearest relations have their garments rent.'[3]

Among the Jews in some countries, it is customary, after the coffin has been nailed up, for ten men to walk in solemn procession round it seven times; repeating at the same time, prayers for the soul of the deceased: but this custom is not universal.[4]

'When the coffin is placed in the ground, each 'of the relations throws some earth upon it; and 'as soon as the grave is filled, the persons who have 'conducted the interment, all run away as fast as

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[1] For an account of transactions said to take place after death, and the pain which a dead body is supposed to suffer from worms,—see pages 131—133.

[2] David Levi, p. 164. Buxtorf. Synag. Jud. c. xlix. p. 700.

[3] Obligations of Christians, &c. p. 33, 34.

[4] Leo Modena's Rites and Customs, P. v. c. 8. s. 4.

'possible, lest they should hear the knock of the 'angel, who is supposed to come and knock upon 'the coffin, saying in Hebrew: Wicked! wicked! 'what is thy *Pasuk?* To explain this it is necessary 'to state, that every Jew is named after a fanciful 'allusion to some passage of scripture: such as, if a 'child is named *Abraham,* his *Pasuk* is—"Thou art 'the Lord the God, who didst choose Abram, and 'broughtest him forth out of Ur of the Chaldees, 'and gavest him the name of Abraham." *Nehemiah* 'ix. 7. This *Pasuk,* in Hebrew, is taught him as 'soon as he can speak, and he is to repeat it every 'day, morning and evening, in order that he may be 'able to answer the angel when he comes to the 'grave. If he is not able to repeat his *Pasuk,* the 'angel, it is said, beats him with a hot iron, till he 'breaks his bones.'[1]

'When the relations return from the funeral, they 'all sit down upon the floor, and a chair is placed 'before them, with eggs boiled hard, a little salt, and 'a small loaf; a small portion of which is eaten 'by each of them, in order to break the fast which 'they profess to have kept from the moment of the 'decease: and ten Jews who have passed the age 'of thirteen, repeat prayers for the dead morning 'and evening; and at the close of these prayers, the 'sons of the deceased, or his nearest male relatives 'repeat the *Kodesh,*'[2]—a prayer which is considered as having sufficient efficacy to deliver the deceased from hell.[1]

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[1] Obligations of Christians, &c. p. 33, 34.

[2] Ibid. p. 35, 36.

The Jews bury their dead in the profesed belief of their resurrection : but the rabbies say that it will take place in the land of Canaan, and that Israelites buried in other countries will be rolled through subterranean caverns till they reach that favoured spot. Hence it is accounted particularly desirable to be buried in Palestine; and it is not uncommon for Jews in the neighbouring countries when they think themselves near their latter end, to remove thither in order to obtain that privilege, and escape the posthumous inconvenience to which they apprehend they would otherwise be subject. 'Upon this account,' it is said, 'the Jews in Barbary imagine 'their condition to be much happier than those in 'Northern countries, because they are nearer to 'Canaan, and therefore have a less way to tumble 'under ground for the resurrection.'[2]

One of the tokens of sorrow among the Jews for the death of their relatives, is rending their garments. On the decease of a brother, or sister, wife, daughter, or son, they take a knife, and holding the blade downwards, give the coat or other *upper* garment a cut on the *right* side, and then rend it about a handbreadth in length. On the decease of a father, or mother, the rent is made in the same manner on the *left* side, in *all* the garments.[3]

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[1] For this prayer, see p. 188. *Note.*

[2] Addison's State of the Jews, c. iii. p. 39. Buxtorf. Synag. Jud. c. iii. p. 35—38.

[3] David Levi, p. 174.

The interment is succeeded by the mourning, which continues for seven days; during which they are not to go out of doors or transact any business; but to sit upon the ground without shoes, receiving the condolences of their brethren, which are generally numerous; for during these seven days there is free access to every visitant, whether friend or stranger. They are not allowed to shave their beards, cut their nails, or wash themselves, for thirty days.[1]

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[1] David Levi, p. 175, 176.

CHAPTER XXV.

Brief Notice of the Caraites:—their Situations,—Number, —Origin,—and distinguishing Principles.

THE people of whose opinions and ceremonies some account has been given in the preceding chapters, may justly be regarded, and indeed they consider themselves as the successors of the ancient Pharisees. The chief difference between them and their predecessors who lived a little before the destruction of the second temple, seems to be, that the traditions, increased perhaps in number, and trusted no longer to the uncertainty of oral communication, have for many ages been committed to writing by the Cabbalistic and Talmudic doctors. These votaries of the Talmud and Cabbala form the great body of the Jewish nation throughout the world.

Beside these there is a small sect of Jews, denominated *Caraites* (קראים) that is Textualists or Scripturists, persons attached to the text of the scriptures; a brief notice of whom will conclude the present work.

The Caraites are chiefly found in the Crimea,[1] Lithuania, and Persia; at Damascus, Constantinople, and Cairo: there are some also at Jerusalem.[1] Their whole number is very inconsiderable, and at this time perhaps scarcely equals the number of Talmudic Jews in London only.

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[1] Dr. Edward Clarke gives some account of a settlement of Caraites, which he visited in his Travels in the Crimea, p. 485.

They were very little known to the learned in Europe till the close of the seventeenth century.

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[1] Mr. Wolff, the Jewish missionary, has given, in one of his journals, the following translation of a hymn which forms part of the liturgy now in use among the Caraites in Jerusalem. It is composed in the manner of the Hebrew poetry, in a kind of responsive couplet; the former clause of each couplet being chanted by the leader, the latter by all the congregation.

'On account of the palace which is laid waste:—We sit down alone 'and weep.

'On account of the temple which is destroyed:—We sit down alone 'and weep.

'On account of the walls which are pulled down:—We sit down 'alone and weep.

'On account of our majesty which is gone:—We sit down alone 'and weep.

'On account of our great men who have been cast down:—We sit 'down alone and weep.

'On account of the precious stones which are burned:—We sit down 'alone and weep.

'On account of the priests who have stumbled:—We sit down alone 'and weep.

'On account of our kings who have despised him:—We sit down 'alone and weep.

'We beseech thee: have mercy upon Sion.—Gather the children 'of Jerusalem.

'Make haste, Redeemer of Sion.—Speak to the heart of Jerusalem.

'May beauty and majesty surround Sion.—And turn with thy mercy 'to Jerusalem.

'Remember the shame of Sion.—Make new again the ruins of 'Jerusalem.

'May the royal government shine again over Sion.—Comfort those 'who mourn at Jerusalem.

'May joy and gladness be found upon Sion.—A branch shall 'spring forth at Jerusalem.'

Some of the rabbinical writers represented them as Sadducees: others asserted them to be successors of the Sadducees, though, unable to contradict their belief of some doctrines which those ancient unbelievres denied, they admitted them to be Sadducees somewhat reformed. This representation was generally credited. Of their own books Buxtorf had seen none, Morin only one, and Selden but two. Since that time, a larger acquaintance with Caraite writings has enabled Schupart, Trigland, and Wolff, to favour the world with a more accurate account of the principles of this sect than could be obtained from its rabbinical adversaries.

Some obscurity still hangs over its origin. The Caraites themselves assert that the genuine succession of the Jewish church has been preserved only among them; and they have produced a catalogue of their doctors whom they affirm to have flourished in an uninterupted series from Ezra the inspired scribe.—Rejecting these pretensions, some learned men have referred their origin to the time when the traditional or oral law was first introduced, together with cabbalistic interpretations of the written law, about a hundred years before the Christian era. They think there is reason to believe that these traditions and interpretations were opposed by a numerous body who maintained the sufficiency of the scripture alone in its literal sense, and became a distinct sect under the name of Caraites.—Others think it more probable that this sect was not formed before the completion of the Talmud by the compilation of the Gemara, or, at the earliest, not till after the publication of the Mishna.

But whatever may have been the true period of their origin, it cannot be denied that they have subsisted for many centuries. Two of their doctors who lived in the eighth century seem to have been regarded by the rabbies as formidable opponents; they have transmitted their names to posterity as 'Anan the wicked, and his son Saul;' not forgetting to add execrations of their memory.[1]

'All the Caraites with one consent receive and 'acknowledge these ten fundamental articles.

'1. That all material existences, the worlds and 'all that are in them, are created.

'2. That the creator of these things is himself 'uncreated.

'3. That there is no similitude of him, but that 'he is in every respect one alone.

'4. That Moses our master (peace to his memory) was sent by him.

'5. That with and by Moses he sent us his perfect 'law.

'6. That the faithful are bound to know the 'language of our law and its exposition, that is, the 'scripture and its interpretation.

'7. That the blessed God guided the other pro'phets by the prophetic spirit.

'8. That the blessed God will restore the children 'of men to life at the day of judgment.

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[1] See page 139, 140. *Note.*

‘ 9. That the blessed God will render to every man ‘ according to his ways and the fruit of his deeds.

‘ 10. That the blessed God has not rejected his ‘ people in captivity, even while under his chastise‘ments ; but it is proper that even every day they ‘ should receive their salvation by Messiah the son ‘ of David.’

They agree with other Jews in denying the Messiah to be come ; and professing to believe that his advent has been delayed, they discourage all calculations respecting the time of his appearance. The principal difference between them and their brethren consists in their adherence to the letter of the scripture, and rejection of all the interpretations, paraphrases, additions, and constitutions of the rabbies. The following exposition of the causes and reasons of their dissent from the great body of their nation, whom they call *rabbinists*, is from Caleb Aba, one of their most eminent doctors, who flourished about the end of the fifteenth century.

‘ The causes of the schism in the house of Israel, ‘ between the Caraites and Rabbinists, are principally ‘ three.

‘ First.—The Rabbinists think that many things ‘ were delivered orally to Moses on mount Sinai, ‘ which are not comprehended in the written law ; ‘ that these things were delivered by Moses to Joshua ‘ his disciple, by Joshua to the elders, and by them ‘ to their successors from generation to generation : ‘ so that all these things were never written by the ‘ hand of Moses, but were transmitted by oral tradi-

'tion only, till a period arrived in which, when the 'oral law was in danger of being wholly forgotten, 'it was thought expedient by the men of that age to 'commit to writing whatever each individual had 'received from his predecessor.—But we Caraites 'believe none of these things; but only those which 'the blessed God commanded to him who was 'faithful in his house, even all things that are found 'written in the law: of which it is said, "Thou 'shalt keep his commandments and his statutes 'which are written in this book of the law:"[1] And 'the command to Joshua was: "This book of the 'law shall not depart out of thy mouth—that thou 'mayest observe to do according to all that is 'written therein."[2] Concerning the king moreover 'we read, "that he shall write him a copy of this 'law—to keep all the words of this law."[3] And 'beside these passages there are others, which shew 'that there was no precept delivered orally, which 'was not likewise committed to writing; and consequently that we have no other law, beside that 'which the blessed God hath given to us in writing.

'Secondly.—The rabbinists maintain, that those 'things which are written in the law require expositions to be derived from the Cabbala, which 'they fabricate according to their own fancy. But 'we, on the contrary, believe that all scripture brings 'with it its own interpretation: and that if in some 'places it is very concise, there are others in which

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[1] Deut. xxx. 10. [2] Joshua i. 8. [3] Deut. xvii. 18.

'its sense is more fully stated, and that the scripture 'is to be considered as addressed to beings endued 'with understanding. Now every one knows that 'the object of speech is admitted to be, to declare 'the meaning or intention of the speaker. If it were 'not so ordered, there would be no advantage in 'language; it would be altogether useless. And I 'would wish any one to inform me what should 'compel the blessed God to write his law in such 'a language and style as no one can understand, 'even by applying legitimate methods of interpretation by which the meaning and scope of an author 'are generally elicited; so that the blessed God after 'having delivered a written law should be under 'the necessity of elucidating and explaining it by 'an oral law. Is it not written, "Moses began 'to declare or explain this law, saying?"[1] It is 'also written, "The law of the Lord is perfect:"[2] 'but if it required an oral explication, nothing 'can be more imperfect. Besides, if the language 'employed does not clearly explain the meaning 'of him who commands or advises, what it is that 'he does command or advise; the person commanded or advised may easily plead, I have done 'all that I have been directed; understanding the 'language in a sense different from the secret 'meaning. This observation is clearly applicable 'to the sense of precepts, exhortations, and other 'laws and statutes which are supported by penal

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[1] Deut. i. 5.

[2] Psalm xix. 7.

'sanctions: the blessed God cannot justly punish 'a transgressor, on account of any thing respecting 'which he has not sufficiently declared his mind 'and will to the person required to observe it. '"Far from God be wickedness, and iniquity from 'the Almighty."[1] "Shall not the Judge of all 'the earth do right?"[2] "A God of truth."[3] '"Who teacheth like him?"[4] If they allege that 'tradition furnishes an explication of those passages 'which are deficient in precision, or equally sus'ceptible of contrary interpretations, this seeming 'obscurity wholly arises from the ignorance of those 'who study the law. It may also be affirmed with 'the greatest truth, that their tradition delivers a 'comment which is evidently foreign from the sense 'and meaning of the written law: and as I have 'said before, is very often contrary to it, and alto'gether subversive of it. Behold, this is not the 'true exposition, nor is such the ordinance of the 'blessed God, but consists wholly of constitutions 'and fancies of their own.

'Thirdly.—They assert that the law has given 'them the power of adding or diminishing, in those 'things which pertain to the precepts and exhort'ations of the law, according as shall appear right 'to the wise men of each generation; even, they 'say, if those wise men should decree the right 'hand to be the left, or the left hand to be the 'right. But this we altogether deny, because it is

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[1] Job xxxiv. 10.

[2] Genesis xviii. 5.

[3] Deut. xxxii. 4.

[4] Job xxxvi. 22.

‘ written: “ Ye shall not add unto the word which
‘ I command you, neither shall ye diminish ought
‘ from it.” And again: “ Thou shalt not add
‘ thereto, nor diminish from it.”[1] And if there
‘ happen any things requisite to be observed and
‘ performed which are not plainly and explicitly
‘ stated in the law; or any things written, which
‘ we think are not to be taken in their literal or
‘ most obvious sense: if the scripture does not at
‘ the same time intimate this, we are led to inquire
‘ and investigate what consequences may be deduced
‘ and collected from the law according to the design
‘ of the scripture. For the law is given to intelligent
‘ beings, who know how to infer one thing from
‘ another. Nor should you conclude that the law
‘ is defective, or that this makes any addition to it;
‘ it is rather a fence or barrier that we may not fall
‘ into such snares. And God intended these things
‘ in the divine law, and has apprized us respecting
‘ them.’

These three principal differences involve some others. They differ from the rabbies also in various particulars respecting the Feasts of Passover, Pentecost, and Tabernacles. They reject the rabbinical Calendar, and celebrate the Feast of New-Moon only when they can see it. They observe the sabbath with far greater strictness. They make use of *Talleth;* but they have no *Mezuzoth*, or *Tephillin,* contending that the passages of scripture in which

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[1] Deut. iv. 2. xii. 32.

בית הספרים הלאמי
והאוניברסיטאי
ירושלים

the rabbies suppose these things to be enjoined, require a figurative interpretation. They considerably extend the degrees of affinity in which marriage is prohibited. They admit of divorce, but not on the slight and frivolous grounds allowed by their Talmudical brethren, nor for any other cause except adultery.[1]

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[1] Schuparti Secta Karæorum Dissertationibus aliquot Historico-Philologicis adumbrata. Jenæ, 1701. Triglandii Diatribe de Secta Karæorum. Delphis, 1703. Wolfii Notitia Karæorum. Hamburgi, 1714. Wolfii Bibliotheca Hebræa, tom. iii. p. 1081—1094. tom. iv. p. 1059—1115. Bruckeri Historia Critica Philosophiæ, tom. ii. p. 706—743. Basnage's History of the Jews, B. ii. c. 8, 9. Beausobre et L'Enfant, sur le Nouv. Test. tom. i. Pref. Gen. p. 82—84.

THE END.

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